Dr A H Strickler
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THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

VOL. LII.—NO. 17. PHILADELPHIA, WEDNESDAY, APRIL 25, 1883. WHOLE NO. 2520.

THE MESSENGER.

ISSUED WEEKLY
BY THE
PUBLICATION BOARD
OF THE
REFORMED CHURCH
IN THE
UNITED STATES.
Office, 907 Arch Street,
Philadelphia, Pa.

☞ For Terms &c., see Business Department.

Poetry.

"THIRSTING AFTER GOD."—Ps. xlii.

As pants the wearied hart for cooling springs
That sinks exhausted in the summer's chase;
So pants my soul for Thee, great King of Kings!
And thirsts to reach Thy sacred dwelling-place.

On bitter tears my pining soul hath fed,
While taunting foes deride my deep despair;
Say, "Where is now thy great Deliverer fled?
Thy mighty God—abandon'd wanderer, where?"

Oft dwell my thoughts on those thrice happy days
When to Thy courts I led the willing throng;
Our mirth was worship, all our pleasure praise,
And festal joys still closed with sacred song.

Why throb, my heart? why sink, my saddening soul?
Why droop to earth, with various woes oppressed?
My years shall yet in blissful circles roll,
And peace be yet an inmate of this breast.

By Jordan's banks with devious steps I stray,
O'er Hermon's rugged rocks and deserts drear;
E'en there Thy hand shall guide my lonely way,
There Thy remembrance shall my spirit cheer.

In rapid floods the vernal torrents roll,
Harsh sounding cataracts responsive roar,
Thine angry billows overwhelm my soul,
And dash my shattered bark from shore to shore.

Yet Thy sure mercies, ever in my sight,
My heart shall gladden through the tedious day;
And, 'midst the dark and gloomy shades of night,
To Thee I'll duly tune the grateful lay.

Rock of my hope! Great solace of my heart!
Oh! why desert the offspring of Thy care?
While taunting foes thus point the invidious dart:
"Where is thy God, abandoned wanderer, where?"

Why faint, my soul? Why doubt Jehovah's aid?
Thy God, the God of mercy still shall prove;
Within His courts thy thanks shall yet be paid;
Unquestioned be His faithfulness and love.

—*Bishop Lowth.*

Communications.

For the Messenger.

THE STORY OF A COLLECTION.

The minister of a certain charge had to collect a certain sum of money for missions. The Classis to which his charge belonged had asked him to do so, and he felt it to be his duty to comply with that request. The amount was not very large. It should have been collected long before the attempt was made, but it was delayed from time to time, because he was fearful that the congregation would fail in contributing the desired amount, and because no suitable occasion presented itself. The minister may have done wrong in waiting for time and tide, but there were, as he claims, good and sufficient reasons for the course pursued.

The particular congregation which was to contribute that money, was large in numbers and rich in the things of this world. Its members were the owners of wide, and beautiful, and fruitful farms. They were good-meaning people, who lived well and who were more than ordinarily intelligent. The minister was supposed to have a most desirable field of labor, and the church imagined that he was receiving a very large salary. The outlook was encouraging, and hence there was a good hope that there would be no trouble about "that Collection."

The minister of whom we are writing was not one of those who regarded the collecting of a definite sum for benevolence as a matter of course. Therefore he was diligent in preparing the congregation for that collection. This was done by several public announcements and a number of private talks with many of the members. In doing this he presented the motives which are used to persuade Christians to do what the Church has always considered both a duty and a privilege. He did not seek to excite the people but to induce them to give such amounts as would at least cancel that particular call of the Classis.

The day for the collection came. It was the day on which the congregation enjoyed the Lord's Supper. That day was chosen because it was the custom. The argument was that a good day would bring out a large audience. The day was bright and the communicants were very numerous. It was said that "the preaching was splendid." At the proper time the minister spoke of the collection, urged a liberal contribution and the deacons attended to their duty. The result was astonishing. The pile of coins was very large and remarkable. There was some silver—some of it punched—a considerable number of nickels, but the bulk was nothing but copper! The minister felt sad, and sore, and sick, and he could not help but think of St. Paul, when he said: "Alexander the coppersmith did me much evil."

The minister went home and thought some bitter things. He took up a book and tried to read, but his mind wandered and went back to that collection. At last the subject assumed the form of a question: Why did it fail? Dost thou know, kind reader? If not, I will tell thee. That collection failed because it was a collection. The writer of this has read his Bible and many good books on the subject of giving money to the Church, and the conclusion to which he has come is, that *it failed because it was a collection by the minister and not a free-will offering to the Lord.* The amount was contributed not because the members were in the habit of making an offering of money to their Lord, but because they were urged, and admonished, and driven.

There is a great difference between a collection and an offering. A collection is the result of an effort on the part of the Church to secure funds for some of her various necessities. Its success depends upon the use of certain means by which the willingness to give is aroused. Wherever there is a failure to arouse that feeling the collection will fail. An offering is the fruit of living gratitude to God for His blessings in Jesus Christ. The largeness depends upon the love to Christ and the ability of the giver. In a collection Christians will seek to give as little as they can, and in an offering they will make a sacrifice. Do away with collections and have offerings, and the silver will outnumber the coppers.

The question remains to be answered: Can the disappointments connected with "Collections" be overcome? The answer is, they can—and how? By returning to the apostolic plan of giving alms. See 1 Cor. 16: 1, 2. The returning to that plan will make giving an act of divine worship. That is what it ought to be. The Church will never succeed in her benevolent operations until she places giving on a level with sermon, hymn and collect in the worship of God. The time is at hand when collections ought to be abolished, and when offerings ought to flow into the treasury of God as He shall have need. This is absolutely necessary if the Reformed Church in the United States is to keep pace with the other denominations of Christ's kingdom. SCRIBE.

Selections.

THE LATE REV. S. B. LEITER, D. D.

The following obituary was read as a part of the funeral address on the occasion of the funeral services of this veteran minister of the gospel, on Tuesday, April 3d, 1883. Besides the village clergy there were present on the occasion Revs. Gonser, E. P. Herbruck, E. H. Otting and J. C. Klar.

A very large concourse of people showed their esteem for the departed. Rev. S. C. Goss delivered an address based on II. Tim. iv: 7, "I have kept the faith," Rev. E. P. Herbruck following in short appropriate words. All the clergymen took part in the services, they also acting as bearers.

Rev. S. B. Leiter was born near Leitersburg, Washington Co., Md., April 19th, 1809. When a young man yet, his mind was drawn toward the Christian ministry. His studies, both collegiate and theological, were pursued at York, Pa., at that time the seat of the Theological Seminary of the Reformed Church. Having completed his course of study, he was licensed to preach the gospel by Maryland Classis in the year 1835, at the age of about twenty-six years.

In November of the same year he was ordained to the gospel ministry at Hagerstown, Md., preparatory to going as a missionary to the then far West. Under the direction of the Board of Missions he located at Mansfield, O. There and in the vicinity he preached for a period of nine years, after which he moved to Rome, in Richland Co., where he lived and labored for the next five years.

In these fourteen years his labors were of the most arduous kind, such as were then incident to pioneer missionary life, and for which he was doubly fitted by previous education, zealous love for the cause, a self sacrificing spirit and a strong physical constitution. His next field of labor was at Navarre, Stark Co., O. Here he lived and labored in a large and laborious field for eighteen years.

In the spring of 1868 he accepted a call to the Union charge, and moved to Wadsworth, O., in the midst of the congregations of his pastoral charge. He continued in the pastorate of this charge for a little over fourteen years, until his labors were interrupted by his severe illness and impaired health, nearly a year previous to death, which took place March 31st, 1883, the fifteenth anniversary of his removal to his last field of labor.

The last year of his life and ministry was made eventful, not only by severe affliction, but by patient and heroic Christian endurance. The character of the man and minister were both tried and exemplified during this last suffering year of his life. When he was weak, he was strong: when he was under the [illegible]

When severely afflicted in July, 1882, one of the several severe attacks which he suffered, he was both a wonder and a joy to the many who will never forget his earnest words of exhortation. Was it delirum or peculiar inspiration incident to being carried to the border of the heavenly world? We do not say, but rather express the hope that these last and most earnest of his exhortations may be as a new inspiration to both minister and people in the remaining duties of our lives. Baptismal, confirmation and ordination vows are refreshed in memory, and renewed in heart and life when minister and people, ten, fifteen or more years after his first "laying on of hands," his hand again grasped ours, and he spake as if from eternity, and the very window of heaven, such burning words as we may never forget.

In his best days, Dr. Leiter was possessed of rather a rare mind. He was not a "one idea man," but his reading and observation in life, put him in possession of a store of knowledge, which afforded comfort to him and instruction to his companions. Naturally conservative he was recognized as a safe counselor in ecclesiastical assemblies, and more than one peace measure could be traced to his judicious suggestion.

Well grounded in the beginning in the doctrines of our holy religion he "kept the faith." He was satisfied with the old, and sought no new gospel. If there was one thing which more than another characterized his teaching and preaching, it was that he ever sought to honor Christ. And his was no divided Christ, but "Christ all and in all." No one could sit long under his ministry and fail to see this.

Himself possessed of a scientific mind—a lover of science—he studied to harmonize all with the inspired Word of God, and it is a refreshing thought that from him no one ever received encouragement to seek for a new gospel outside of the revelation of Jesus Christ. We feel to-day, as never before, our loss in the death of this venerable father in the ministry. But while we mourn the loss we revere the memory. And when we go to his own grave, and lay his mortal remains away by a Christian burial, we'll remember how his spirit, through the gospel, challenged death and the grave, and we'll strive to have more of his ministerial mantle to fall on us, so that we may more fully and joyfully show his strong faith in the resurrection.

Thus ended the eventful life of our departed brother, Samuel B. Leiter, at the age of 73 years, 11 months and 11 days Thus, in his case, has been begun that life of endless bliss which knows no sorrow, nor tears, nor death—a life where faith is changed to sight and hope to actual fruition. Love, as the crowning one of all Christian graces, will never fade. We tarry behind for a season, not forgetful that "the saints on earth and the saints above, but one communion make."

While we patiently wait let us also faithfully labor; and when sorrows rise, our faith will set to singing, "We shall still be joined in heart, and hope to meet again!" *Christian World.*

THE "ENTHRONIZATION" AT CANTERBURY.

The special interest of the grand ceremonial performed at Canterbury is not difficult to explain. The imposing display attracts all antiquarians, all devotees of ecclesiasticism—always a widespread cult—all the lovers of many-colored, slowly-moving pomp, and two much more numerous classes besides. All those who hate and many of those who love the Established Church are irresistibly drawn towards the scene. They are all English; the English nature, in spite of its admiration for splendor, is realistic to the core, and it is impossible for them to see or to read of all this ecclesiastical pageantry, this show in which Bishops are the players, and the nation audience, and the Sovereign standard-bearer, without asking themselves what is the moral and intellectual justification of it all. Here is a ceremony as elaborate, as scenic, as pompous, to use the plainest word, as a coronation, a ceremony in which form is everything, magnificence, a decency, and ostentation eagerly expected, which is described in a word—"enthronization"—more mouth filling than the one we apply to Royal shows of the same kind which tries the descriptive powers of reporters who luxuriate in magniloquence, and which is, after all, only intended to recognize that a Minister of Christ charged to assist with his guidance other ministers has been regularly selected. There can hardly be a sincere Christian in the Protestant world, however steeped in Church feeling, who has not felt a doubt, however swiftly it may have passed, whether such a pageant have intended such a Church, whether a true teacher of the Christian Faith could be so unlike an Apostle in outward seeming, an "enthroned" Prince, first among Peers, the occupant of a palace, ordered to live with the great of earth, cut off, so far as external circumstances can cut a man off, from the great community of the suffering and the poor. Such a Christian cannot but feel that, outwardly at all events, there is more of the Cæsar than of the Church about the whole affair, more of ostentation than humility, more of earthiness than spirituality, and something horribly unreal besides, and cannot but long in his heart for a Chief Bishop dignified only through the respect of the just, who should enter on the office as on a burdensome but simple career, and should be to all the Church, or, for that is nobler, to all the nation, a wise counsellor, somewhat apart, yet always accessible, conveying his message with an authority derived only from visible likeness to his Master,—or if that may not be, and the ideal is too high, from visible single heartedness in interpreting His will. Granting that Episcopacy is the divinely ordered organization, or at the lowest, an organization permitted by the Divine, should not the true Overseer be nearer to those of whom he accepts the charge, nearer in daily life, in those sympathies which, if they have their origin deeper, yet flourish most when they are nourished by like circumstances of position? We confess we do not understand the Christian to whom that view is not, at the first blush, the true one; who does not, at least till he has reasoned the matter out, feel a sensation of regret as he reads the reporter's "purple patches" about the public recognition of one who should be, and let us add, often in spirit has been, servus servorum Christi.

It takes thought to justify an Archbishopric of Canterbury but yet it may in its essential features be fairly justified. Of course, the pomp with which insignificant details like the formal recognition in the Cathedral of Canterbury—the "enthronization" is only that—are surrounded can be defended only on the historic ground. The ceremony has been for ages, and therefore should be; that is the only explanation possible or needed, until it is certain, which it is not yet, that the pageant, in itself a matter of indifference, works positive injury to the cause. We could not devise such a scene anew, lest it should be ridiculous or offensive; but we can tolerate it or like it; as we tolerate or like other survivals of the kind. Sweep away the Lord Mayor's Show when the citizens loll out their tongues as it passes, but not till then. But the Archbishopric, in its essence as an ecclesiastical institution intended to be "grand" in the earthly sense, can be defended. To begin with, the assault is based on far too abject a recognition of the effect of clothes, far too great a concession to the strange and most un Christian theory that true religion cannot exist under splendid externals; that the only possible Apostle is the Fisherman; that humility and full dress are incompatible; that Cæsar cannot be converted and remain in a golden palace. Because the humble may be Christian, the great are not necessarily Pagans, any more than a tribunal is necessarily unjust because the presiding Judge wears a wig of another age, and a robe needlessly magnificent. The "position" even of a pastor is but his dress, and therefore a matter of detail, which it may be useful, or decorous, or attractive to regulate by historic usage, attention to which so often sobers and quiets men. But for a stately etiquette often intensely artificial the House of Commons would be a bear garden, and an army a camp of brigands; and Christ never told the Church to fling away useful powers. There is no more harm in the Archbishop's pomp than in any other earthly etiquette, much less harm than there would be in any forced or artificial assumption of humility. Better "enthronization," even if we wince at it, than the washing of beggars' feet previously made clean for the fastidious touch. An emperor may reach heaven, though he sits on a throne, and do all his duties too; and so may a Christian priest, if only his work does involve the acceptance of that seat. The only true question is whether it does, and though we cannot for ourselves honestly answer in the affirmative, believing, for one thing, that a true Church should recognize and sanctify every growing force not contrary to morality, even if it be such a force as the passion for equality, we can see clearly that those may be right who think otherwise, who doubt if men have yet advanced to the point when grandeur does not bespeak reverence, who question if authority can put off trappings, and who believe that in cathedrals, in music, in stately worship, there is an influence which lifts the soul to a higher atmosphere than that of daily life, which, for the majority of men, doomed as they are to labor, must always be somewhat colorless and sordid. If that is true—and it was true for almost all men once, and may be true for millions now—the inbottom truthful pageantry for the Head Presbytership of the English Church, with its hold over millions, its antique history, and its influence with the great, is still a vital power, an actual force, which in assuming all this pomp only announces actual facts to the world. The ceremony of Thursday is but the crown of a system, as little immoral and as useful as that formulized worship with which no people as yet has ever shown itself able to dispense, yet retain in its common life the deep impression of its creed. While other things which should be spiritual, like justice, need and use trappings, the Church may use them too; and if they are used, let them be of the very best. We can conceive of a Church whose head should be an anchoret, fenced round only by unbought reverence—such as our readers may, perhaps, suspect, we prefer that ideal—but if he is to have "position," let it be with the highest, till even in that detail there is acknowledgment that the spiritual forces are equal in men's regard to the secular, that even in rank the teacher of religion may stand by the side of the victorious soldier or the successful statesman. A less position than that, if "position" is to be granted at all, except involuntarily, only deepens the constant suspicion of the millions that those far above them hold such teachers in disregard, and think those only honorable who increase their wealth, or repute, or power. It is not the noblest way of influencing mankind, or the most effective, but it is wholly unobjectionable, and it has at least this advantage, that powers and capacities otherwise lost to the Church, and indispensable to her working as an institution, are thereby attracted to her service and her aid. Rome knows all that well, and the machinery of Rome—we are not speaking of doctrine—has been organized by men who had the world to think of, and not one country only, and who therefore, never forget that till man is civilized he is affected even in spiritual things by external ceremonial—that the Ark had not for Syrian wanderers the impression of a gilt box. We have a suspicion, and a strong one, that the civilization of England has advanced beyond that ceremony of enthronization; but we have also, on the other hand, a deep conviction that London journalists read many things into the minds of the millions over whom, and not over the hundred thousand of the educated, Dr. Benson was so splendidly announced to be the leading pastor. We all make too much of clothes, in being annoyed at them; and yet,—the only preacher who ever hurried the masses of Europe out to voluntary death for the sake of a great idea, who for a moment extinguished in the millions fear, and greed, and selfishness, was a hermit, without a home, clothed in a dirty shirt of unbleached wool.—*London Spectator.*

Family Reading.

DISCIPLINE.

A block of marble caught the glance
Of Buonarotti's eyes,
Which brightened in their solemn deeps
Like meteor lighted skies.

And one who stood beside him listened,
Smiling as he heard,
For "I will make an angel of it,"
Was the sculptor's word.

And soon his mallet and chisel sharp
The stubborn block assailed,
And blow by blow, and pang by pang,
The prisoner unveiled.

The brow was lifted high and pure,
The wak'ning eyes outshone,
And as the master sharply wrought,
A smile broke through the stone.

Beneath the chisel's edge the hair
Escaped in floating rings;
And plume by plume was slowly freed
The sweep of half-furled wings.

The stately bust and graceful limbs
Their marble-fetters shed,
And where the shapeless block had been,
An angel stood instead.

O blows that smite! O hurts that pierce
This shrinking heart of mine!
What are ye but the Master's tools
Forming a work divine?

O hope that crumbles to my feet,
O joy that mocks and flies,
What are ye but the clogs that bind
My spirit from the skies?

Sculptor of souls! I lift to Thee
Encumbered hearts and hands;
Spare not the chisel, set me free,
However dear the bands.

How blest, if all these seeming ills
Which draw my thoughts to Thee,
Should only prove that Thou wilt make
An angel out of me!

—*Catholic World.*

LESSONS OF THE CATACOMBS.

By Philip Schaff, D. D., LL.D.

The catacombs represent the subterranean Christianity of the ante-Nicene age. They reveal the Christian life in the face of death and eternity. Their vast extent, their solemn darkness, their labyrinthine mystery, their rude epitaphs, pictures and sculptures, their relics of handicraft, worship and martyrdom, give us a lively and impressive idea of the social and domestic condition, the poverty and humility, the devotional spirit, the trials and sufferings, the faith and hope, of Christians from the death of the apostles to the conversion of Constantine. A modern visitor descending alive into this region of the dead, receives the same impression as St. Jerome, more than fifteen centuries ago; he is overawed by the solemn darkness, the terrible silence, and the sacred associations; only the darkness is deeper, and the tombs are emptied of their treasures. "He who is thoroughly steeped in the imagery of the catacombs," says Dean Stanley, not without rhetorical exaggeration, "will be nearer to the thoughts of the early Church than he who has learned by heart the most elaborate treatise even of Tertullian or of Origen."

The discovery of this subterranean necropolis has been made unduly subservient to polemical and apologetic purposes both by Roman Catholic and Protestant writers. The former seek and find their monumental arguments for the worship of saints, images and relics, for the cultus of the Virgin Mary, the primacy of Peter, and the real presence; while the latter see there the evidence of apostolic simplicity of life and worship, and an illustration of Paul's saying that God chose the foolish, the weak, and the despised things of the world to put to shame them that are wise and strong and mighty.

A full solution of the controversial questions would depend upon the chronology of the monuments and inscriptions, but this is exceedingly uncertain. The most eminent archæologists hold widely differing opinions Cavalier de Rossi, of Rome, the greatest authority on the Roman Catholic side (who, however, is as cautious and conscientious as he is sagacious), traces some paintings and epitaphs in the crypts of St. Lucina and St. Domitilla back even to the close of the first century or the beginning of the second. On the other hand, J. H. Parker, of Oxford, an equally eminent archæologist, maintains that "fully three-fourths of the fresco-paintings belong to the latest restorations of the eighth and ninth centuries," and that of the remaining fourth "a considerable number are of the sixth century." He also asserts that in the catacomb pictures "there are no religious subjects before the time of Constantine," that "during the fourth and fifth centuries they are entirely confined to scriptural subjects," and that there is "not a figure of a saint or martyr before the sixth century, and a very few before the eighth, when they became abundant." Renan assigns the earliest pictures of the catacombs to the fourth century, very few (in St. Domitilla) to the third. Theodore Mommsen deems de Rossi's argument from the early date of the Cœmeterium Domitillæ, before A. D. 95, inconclusive, and traces it rather to the times of Hadrian and Pius than to those of the Flavian emperors.

But in any case it is unreasonable to seek in the catacombs for a full-grown creed any more than in a modern graveyard. All we can expect there is the popular elements of eschatology, or the sentiments concerning death and eternity, with incidental traces of the private and social life of those times. Heathen, Jewish, Mohammedan, and Christian cemeteries have their characteristic peculiarities, yet all have many things in common which are inseparable from human nature. Roman Catholic cemeteries are easily recognized by crosses, crucifixes, and references to purgatory and prayers to the dead; Protestant cemeteries by the frequency of Scripture passages in the epitaphs, and the expressions of hope and joy in prospect of the immediate transition of the pious dead to the presence of Christ The catacombs have a character of their own which distinguishes them from Roman Catholic as well as Protestant cemeteries.

Their most characteristic symbols and pictures are the Good Shepherd, the Fish, and the Vine. These symbols have almost wholly disappeared since the fourth century, but to the mind of the early Christians they vividly expressed, in child-like simplicity, what is essential to Christians of all creeds, the idea of Christ and His salvation as the only comfort in life and in death. The shepherd, whether from the Sabine or the Galilean hills, suggested the recovery of the lost sheep, the tender care and protection, the green pasture and fresh fountain, the sacrifice of life; in a word, the whole picture of a Saviour. The popularity of this picture enables us to understand the immense popularity of the Pastor of Hermas, a religious allegory which was written in Rome about the middle of the second century, and read in many Churches till the fourth, as a part of the New Testament (as in the Sinaitic Codex). The fish expressed the same idea of salvation, under a different form, but only to those who were familiar with the Greek (*IXΘΥΣ*=FISH; the letters of which are the initials for the Greek words meaning, *Jesus Christ, Son of God, Saviour*) and associated the fish with daily food and baptismal water of regeneration. The vine, again, sets forth the vital union of the believer with Christ, and the vital communion of all believers.

Another prominent feature of the catacombs is their hopeful and joyful eschatology. They proclaim, in symbols and words, a certain conviction of the immortality of the soul and the resurrection of the body, rooted and grounded with a living union with Christ in the world. These glorious hopes confronted and strengthened the early Christians in a time of poverty, trial, and persecution. This character stands in striking contrast with the preceding and contemporary gloom of paganism, for which the future world was a blank, and with the succeeding gloom of the mediæval eschatology which presented the future world to the most serious Christians as a continuation of penal sufferings. This is the chief, we may say the only *doctrinal*, lesson of the catacombs.

On some other points they have incidentally shed new light. They prove conclusively that Christianity was numerically much stronger in heathen Rome than was generally supposed; and that the primitive Christian aversion to pictures and sculptures inherited from the Jews was not so genial, nor so long continued, as might be inferred from the ante-Nicene writings, or that the popular love for art was little affected by the theologians, and ultimately prevailed over the scruples of the theorizers.

The first discovery of the catacombs was a surprise to the Christian world, and gave birth to wild fancies about the incalculable number of martyrs, the terrors of persecution, the subterranean assemblies of the early Christians, as if they lived and died, by necessity and preference, in darkness beneath the earth. A closer investigation has dispelled the romance, and deepened the reality.

There is no contradiction between the religion of the anti-Nicene monuments and the religion of the anti Nicene literature. They supplement and illustrate each other. Both exhibit to us neither the mediæval Catholic nor the modern Protestant, but the post-apostolic Christianity of confessors and martyrs,—simple, humble, unpretending, unlearned unworldly, strong in death and in the hope of a blissful resurrection; free from the distinctive dogmas and usages of later times; yet with that strong love for symbolism, mysticism, and asceticism, which we find in the writings of Justin Martyr, Tertullian, Clement of Alexandria and Origen.—*S. S. Times*

HOW THE LITTLES GROW.

The wife of a Presbyterian minister canvassed a part of the parish to obtain pledges from the people to give a specified amount for the conversion of the world. Among other places she entered a shoemaker's shop and inquired of the old man on the bench if he would be willing to pledge $18.25 a year in weekly instalments for the salvation of the world. He replied:

"Eighteen dollars and twenty five cents! No, indeed, I seldom have such an amount of money. I would not promise one-half so much."

"Would you be willing to give five cents a day, or thirty-five cents each Sabbath for the cause of Christ?"

"Yes, and my wife will give as much more."

"I do not wish to play any tricks nor spring any trap on you. If you will multiply five cents by 365 days it will make just $18.25."

"Don't say any thing more to me about the $18.25. I am good for five a day. Let me take your memorandum."

He pledged himself for thirty-five cents a Sabbath. He took the book to his wife, for she took in washing and ironing and so had an income. She cheerfully gave her name for five cents a day. Their daughter was a seamstress, and she wrote her name for four cents a day. Weeks came and months passed and the shoemaker said:

"I enjoy this, for I can give thirty-five cents a week, and not feel it. It goes like current expenses; and then it amounts to so much more than I ever gave before; it gives me a manly feeling. I feel that I am doing my duty."—*Ex.*

WEARY WOMEN.

Nothing is more reprehensible and thoroughly wrong than the idea that a woman fulfills her duty by doing an amount of work that is far beyond her strength. She not only does not fulfill her duty, but she most signally fails in it; and the failure is truly deplorable. There can be no sadder sight than that of a broken-down, over-worked wife and mother—a woman that is tired all her life through. If the work of the household can not be accomplished by order, system, and moderate work, without the necessity of wearing, heart-breaking toil, toil that is never ended and ever begun, without making life a tread-mill of labor, then, for the sake of humanity, let the work go. Better live in the midst of disorder than that order should be purchased at so high a price, the cost of health, strength, happiness, and all that makes life endurable. The woman who spends her life in unnecessary labor is unfitted for the highest duties of home. She should be the haven of rest to which both husband and children turn for peace and refreshment She should be the careful, intelligent adviser and guide of the one, the tender and confident helpmate of the other. How is it possible for a woman exhausted in body, as a natural consequence in mind also, to perform either of these offices? No; it is not possible. The constant strain is too great. Nature gives way beneath it. She loses health and spirits and hopefulness, and, more than all, her youth—the last thing that a woman should allow to slip from her; for no matter how old she is in years, she should be young in heart and feeling, for the youth of age is sometimes more attractive than youth itself. To the overworked woman this green old age is out of question; old age comes on her sere and yellow before it is time. Her disposition is ruined, her temper is soured, and her very nature is changed by the burden which, too heavy to carry, is dragged along as long as wearied feet and tired hands can do their part. Even her affections are blunted, and she becomes merely a machine—a woman without the time to be womanly, a mother without the time to train and guide her children as only a mother can, a wife without the time to sympathize with and cheer her husband, a woman so overworked during the day that when night comes her sole thought and most intense longing are for the rest and sleep that very probably will not come, and, even if it should, that she is too tired to enjoy. Better by far let everything go unfinished, to live as best she can, than to entail on herself the curse of overwork.—*Sanitary Magazine.*

BRAN BEDS FOR BABIES.

A French doctor has invented a new bed for babies which holds them safely in its custody, and prevents them from ever giving any trouble at night to their attendants. The gentleman has subjected his system to the most trying of all tests, for he has applied it to all his own children, and considers that the life of one is entirely owing to its use. The idea is to fill the greater part of the cradle with bran, and immerse the legs and part of the body of the child in this nest, covering them over in the usual way, but fastening the counterpane tight, so as to keep him in his place. Why this change of tactics should have the effect of taking away from the infant his usual desire to howl during a part of every night, is a question which we will leave to nurses to explain for themselves after they have tried the system. In the meantime, untill the trial has been made, it is only civil to believe the testimony of Drs. Bourgeois and Vigoureux, who in two French papers of some authority declare that such is the invariable result. This is not however the only advantage to be expected from the system. The bran is supposed to have a warming and stimulating influence, superior to any kind of cotton or cloth, and to allow children of the more sickly kind to develop more quickly, and to be sooner able to use their limbs. The inventor of the system declares that they delight in their bran beds, and always "quit them with regret," when removed at the age of two, to one of a different kind.—*London Globe.*

A PLEA FOR A TIRED MAN'S LEISURE.

A man has the showy part of the work to do, but it is much the hardest, and has the responsibility connected with it. This bread-winning takes all the day, and it may be much of the evening, but there must be a little time of leisure, and my talk is about that.

Let us suppose Robert gets in from the office just in time for dinner. Greet him at the door in a becoming dress, not necessarily fine, but becoming. If it happens to have to be the same one you had on when he left, change it to a man's eye, by some new adjusting of neck fixings. Let him see that you thought him worthy of that much trouble. Give him his dinner *immediately*, and let it be as pleasant a meal as possible. Keep all the scraps either of information or news that you have heard in his absence, and tell them to him. Ask him what he has seen and heard during the day that would interest you to hear and him to tell. Do not talk about his business, unless you see he really wants to, because he left that down town. Above all things, if you have had any house keeper's troubles during the day, do not oblige him to listen to them. It will do no good, because he cannot help you. Your making him comfortable with the means he provides, is your vocation, and not his. Your problem of making the two ends meet is as difficult to him to solve as his ways of getting the means are to you. He rarely ever recounts his business annoyances at home; now is it fair that you should force him to bear all his own troubles and perplexities and the most disagreeable of your cares beside? If Bridget worries you to death during his office hours, when he comes home do not mention her faults, nor let him dream that you have been worried at all.

All this, of course, is on the supposition that you can do nothing better. If there is a remedy for your trouble, talk it over quietly and get the change made; but if not, accept the good and say nothing of the bad. This is not easy, because the woman's sphere is small and her petty annoyances seem to her anything but slight, but do not try your poor, tired husband with them.—*N. Y. Evangelist.*

PASTOR'S SALARY.

Don't permit your pastor to be one of the largest contributors to his own salary. It is a bad plan to allow arrearages to gather at the end of the year. If subscriptions and pew rents are found to be inadequate to the reasonable calls of the year, increase them at an early hour. It is much easier to add a small sum to weekly payments than to struggle over hundreds at the year's end. In the mortification of raising the deficiencies, don't look towards the pulpit. The minimum sum has been accorded to the pastor for his year's allowance. Don't force him to diminish this. What he chooses to give toward the charities of the Church is all right, but let him not humiliate himself by helping to pay his own salary.

THE DROP AND THE CLOUD.

In a mountain spring, a crystal drop
Came trembling up to the glassy top;
It came from the dark, cool depths of earth,
And the sunlight kissed it at its birth.

Far up in the azure realms of sky,
The clouds of summer were sailing by,
And the little drop looked up, and said,
As it saw the glory overhead,
"Oh, would that to me the boon were given
To move in the higher ranks of heaven!"

And oft again in its downward course,
As it hurried from its mountain source,—
A bubble, borne by the brimming brook
To many a wild and shadowed nook,
Or loitered slow with the wayward stream,—
It thought of its childhood's sky-born dream.
But on and away the waters flow,
Through woodland and meadow far below,
Over sandy plain and stony bank,
And through swamps, like jungles, dense and rank;
Imprisoned long within rocky walls,
Now plunging down over dizzy falls,
They turn the wheels of the busy mill;
Now white with foam, now dark and still,
Till at length a river, deep and wide,
It flowed where cities stood by its side,
And at last the river reached the sea,
And the dream and dreamer ceased to be:
The drop was lost in the heaving deep,
Where all the rivers of earth must sleep.

But the sun that kissed the new-born drop,
And whose floods of sunbeams never stop,
Had not forgotten His little child,
Born of a cloud in the mountain wild,
And He loosed His threads of golden light,
And up from a wave of snowy white
The drop was lifted so tenderly
It never knew when it left the sea,
But found itself drawn up to the sky,
Afloat in the heavens, soft and high,
As free as the winds of airy space,
As fair as the morning's tender grace.

One tranquil eve, 'mid the purple ones
That shine in the light of setting suns,
It saw far down on the distant earth
The forest-spring where it had its birth,
And all of the winding way it went,
With many a murmur of discontent;
And the early dream came back again,
As the thoughts of youth come back to men:
That thread of silver that ever turned
Away from the skies for which it yearned,
That wandering life of fall and foam
That seemed to lead it away from home—
It now could see was the very road
That led it up to its blest abode.

—*St. Nicholas for April.*

CHARACTER IN THE FAMILY CIRCLE.

Home life is the sure test of character. Let a husband be cross and surly, and the wife grows cold and unamiable. The children grow up saucy and savage as young bears. The father becomes callous, peevish and hard. The wife bristles in self-defence. They develop an unnatural growth and sharpness of teeth, and the house is haunted by ugliness and domestic brawls. This is not what the family circle should be. If rude to any, let it be to some one he does not love—not to wife, brother, or parent. Let one of the loved ones be taken away, and memory recalls a thousand sayings to regret. Death quickens recollection painfully. The grave cannot hide the white faces of those who sleep. The coffin and green ground are cruel magnets. They draw us farther than we would go. They force us to remember. A man never sees so far into human life as when he looks over a wife's or mother's grave. His eyes get wondrous clear then, and he sees as never before what it is to love and be loved; what it is to injure the feelings of the loved. It is a pitiable picture of human weakness when those we love best are treated worst.

THE HOUR BEFORE YOU GO TO CHURCH.

I have in my eye at present the hour before you go to Church on the Sabbath forenoon. I am anxious about it. The note struck then is likely to give tone to your spirits all the day. Redeem it. Redeem it as much as you can from family duties. Redeem it wholly from "plaiting of hair and putting on of apparel." Redeem it wholly from vain conversation. How very much the power of the minister's preaching depends on the preparing of the hearer's heart. If you come up to the Church with your mind crowded with trifles and puffed up with vanity—what can the ministers do? They can do nothing but beat the air. What else can they do if there be nothing before them but air to beat at? It will make a sound, and that is all. I fear that many of my dear people spend more time on the Sabbath morning in putting veils on their faces than in taking the veil off their hearts—more time in trying to make themselves appear before men what they are not—than in trying to make themselves appear before God what they are.—*The Rev. W. Arnot.*

"Out of the mouths of babes and sucklings has thou ordained praise." A little child of three summers absorbed with her playthings, while a Christian lady conversed with her mother on the duty of personal piety, was so impressed, that when that lady called again she hastened to her mother, and with a face beaming with interest, exclaimed: "Mamma, that lady has come again to get us ready for God."

Useful Hints and Recipes.

POTATO BISCUIT.—Half a dozen potatoes boiled and mashed, one pint of milk, one cup of lard, one tablespoonful of sugar, one cup of yeast, one teaspoonful of salt, one egg. Rub well the lard, sugar, egg, and salt in the flour; then add the potatoes, milk and yeast; mix and knead well and set it away to rise; when light, roll and cut out, and put them in baking tins to rise again; when very light, bake at once.

PLANKED SHAD—DELAWARE RIVER STYLE.—Scale the fish, split it open down the back, carefully remove the roe and entrails, and wash and dry it with a cloth. Then spread it on its back and fasten it with two or three nails upon a hickory plank two inches thick and about fourteen in width, having first made the plank thoroughly hot. Of course, but one side of the fish is exposed to the fire, the heat of the plank cooking the other. Set the plank and fish, at an angle of forty five degrees, before a clear, hot fire of live coals, and bake it to a rich brown color, basting it every little while, by means of a soft brush, with a thin mixture of melted butter and flour. When done, serve it upon the plank on which it was cooked; send plank and all to the table. In the meantime, the roe should be parboiled and simply fried, or else egged, rolled in cracker dust or bread crumbs, and fried. In order to assist the young housekeeper in selecting good shad, let her note the following signs: When the fish is fresh, the gills are of a bright crimson red color, the eyes full and bright, the body firm and the scales bright and silvery. When the fish is stale, the gills are of a dull whitish blue, eyes sunken and flesh soft. They are then unfit to be eaten.—*Caterer.*

Among the "Household Hints" of the *Evening Post* are some valuable suggestions for brightening and beautifying the "best room:"

A simple but very handsome scarf for a small table is made by taking three strips of broad ribbon, have the center strip of a contrasting color; for instance, if the two outer pieces are of the ombre or shaded ribbons so much in use a year or two ago, let the center be of cardinal; turn the ends back to make them pointed and put a tassel on each point; baste the ribbon to a lining of silesia, old silk, or even of canton flannel, and where the edges join work fancy stitches. A great variety of scarfs could be made in this form and be ornamented by putting sprays of flowers in embroidery or painting on each point, or a vine or scroll could be worked with good effect on the center stripe.

A very handsome lambrequin for a bracket is made in five points. The points should be about five inches wide at the top, and from seven to nine in length. A pretty arrangement in color is to have the center point of dark maroon or crimson plush; then have the points at each side of drab or French gray satin, and the outer ones of very dark green plush. Line the points with dark maroon Canton flannel; the double faced is best, as it will give body to the plush and satin. Where the points join work fancy stitches in various colored silks, and on each satin point paint a spray of flowers A lovely design is of laurel blossoms and buds, for one, and on the other a moss rosebud and leaves, or a spray of lobelia with its delicate blue flowers. The points are finished with silk balls or tassels; and top may be simply turned under and tacked to the shelf, or have an embroidered band to cover the edge. These points are pretty as a finish for one end of a table scarf. The other end may have a plain band of plush or satin.

A handsome lambrequin for a corner bracket of ebony is made of dark blue satin, with a band of plush or velvet across the bottom. The satin should be fringed out to form the finish; on the satin paint or embroider some stalks of golden rod, with a butterfly fluttering over them. Another pretty way to fix a bracket is to have simply a band of fringed out crimson satin tacked to it, with a delicate vine painted in oil or water-colors on it.

Youth's Department.

HE KNOWS THEM ALL.

[*From the German.*]

Can you tell me how many starlets
Are twinkling and gleaming on high?
Can you tell me how many cloudlets
Are spreading white sails through the sky?
One there is who has numbered them all,
Who knows every star, whether great or small,
He knows them all, He knows them all.

Can you tell me how many birdlets
Are flashing bright wings through the trees?
Can you tell me how many flowerets
Are nodding their heads in the breeze?
One there is who has numbered them all,
'Gainst His will not a sparrow can fall,
Nor a floweret fade, nor a floweret fade.

Can you tell me how many children,
Are sleeping serenely to night?
Like lambs in the fold of the Shepherd
Kept safe through His power and might.
One there is who has numbered you all,
Who knows each dear child, whether great or small
And loves you too, and loves you too.

—*Churchman.*

FINDING GOD IN A FLOWER.

"Such nice work for a rainy day! Look at this rosebud of mine."

"Ah! but look at my fern-leaf, with pansies against it."

Three happy children chatted away over their box of water colors with the eager delight which comes of anything produced by oneself with the rather dauby results of their morning's work.

"I mean to run out and get some real flowers," said Hugh, "and see if these are good likenesses." Under the shelter of a rubber-coat, the lively run in the garden was highly enjoyed by the boy and his sisters, who watched him.

"They're so bright and so fresh, with their faces all washed," said little Jessie, who always lay on a lounge, and to whom every sweet and pretty thing came only through loving hands, for the poor little crippled feet could not carry her to them. "See, mamma, they make our painting look dull and smudgy. Look at the velvet on the pansies and on those dark verbenas."

"But these pretty pictures are not dull and smudgy," said May, looking at the embossed pictures they had been using for patterns.

Mamma came near, and put a magnifying glass over them.

"Ah—they do!" exclaimed Jessie; "the color looks lumpy and ugly, and the paper looks coarse and rough."

"Now look at the natural flowers." Jessie gave a little cry of delight as she did so.

"Oh! mamma it's beautiful! It's beautiful! All the velvet in the verbena is a great deal prettier, and those little things in the middle are lovely!"

The children amused themselves with magnifying the different flowers, and then other things within their reach.

"Ugh!" said May, looking with great displeasure at her white apron; "just see what coarse, ugly stuff—and look what horrid great threads in the embroidery! And do see the lace on your cuff, mamma—how *can* you wear such coarse stuff?"

Mamma smiled as she laid a bit of spider's web beside the lace, which looked so delicate, till the sharp eye of the microscope spied out its defects.

"I think mamma is teaching us one of her lessons," said Jessie, looking thoughtfully in her mother's face.

"What is it, little daughter?"

"Something about the way God makes things, and the way men make things—"

"Yes, dear. The finest and most beautiful things made by men are seen to be full of flaws and imperfections when they are closely examined, but everything from the hands of the great Lord is perfect, and the closer we look into it the more perfect it appears.

"I'm glad He is so careful about the little things," said Jessie, "for it helps so to remember that He is going to care for us little ones and not forget us."

"Never, darling." Mamma laid her hand on the soft hair which shaded Jessie's pale forehead. "In weakness and suffering He only comes nearer to us and watches more tenderly over us."

"Look at this alder flower," interrupted Hugh in a burst of surprise. "Every one of these little white things is a regular flower all by itself!"

"And the heliotropes, too," said mamma.

"I tried to plant a heliotrope," said May, "and you ought to have seen what a muddle I did make of it."

"And He makes the rocks, and the trees, and the mountains—yes, worlds, too, with the same hands that make these darling little flowers! I like your flower lesson, mamma."

"I will tell you a story about some one who found in a flower a more precious lesson even than you have:"

"In the time of the first Napoleon, a Frenchman, whose name was Charny, was thrown into prison for some offence against the government, and kept in a gloomy cell for years. Books and writing material of all kinds were denied him—everything which might help to pass away the long, gloomy days and months and years. And the poor man had no comfort in his own thoughts, for he had no belief in the great loving Father who watches over His children through all sorrow, nor of the Saviour who has promised to brighten our darkest hours with his blessed presence. He wrote on the wall of his cell: '*All things come by chance.*' There was to him no pitying eye to see his loneliness—no kind hand to guide his way.

"He was allowed to walk in a little stone-paved yard outside his cell, and one day he saw a little green shoot peeping up between the stones. It grew and put forth leaves, and the poor prisoner watched it as one only could who had nothing else of interest in his weary life. Soon it became a thrifty plant, and was the delight of his life. He saw tiny little flower-buds at length forming, and watched hour by hour as the first bit of color appeared. And when the flowers opened bright and beautiful, he felt as if nothing else could be half so lovely, and nothing so sweet as their perfume.

"He loved his flower almost as if it had been a child, showering tender pet names and endearing speeches upon it. He guarded it with the most anxious care—making a frame-work around it, so that the wind might not deal too roughly with it. And one day during a heavy storm, he crouched over it all the time to protect it from the pelting hail-stones.

"You may imagine that Charny had time for a great deal of thinking. When the pure face of the flower seemed to look up into his eyes as he bent over it he could not believe it came by chance. It is not at all likely he had a magnifying glass to examine it with; but, as its beauty and sweetness grew upon him, how could he help wondering that God was skillful enough to form such a thing. And into his poor, darkened heart there struggled the conviction that the hand must be Divine—moved by Divine love. And soon came the hope and then the faith to believe that that hand had placed the lovely flower within the prison-walls to be the poor prisoner's teacher and comforter.

"While it was still in its fairest bloom, he one day noticed that it seemed to droop. Charny hung over it in the deepest concern, perceiving that the stones between which it grew were pressing the life out of its delicate roots.

"He begged permission to move the stones, but it was cruelly refused, and he was obliged to make up his mind that his treasure must die.

"There was among the prisoners an Italian. This man had a daughter who visited him, and who was much touched by Charny's love for his plant. She managed to get sight of the Empress Josephine, to whom she told the story. Josephine, was much interrested, and gained permission for Charny to remove the stones. Then the flower revived and bloomed as brightly as ever.

"As I have told you how the pretty thing became the means of bringing the prisoner to the light and liberty which Christ gives, I am now going to tell you how it came to be the means of setting him free from his prison of stone. Josephine was a great lover of flowers, and her heart warmed at poor Charny's pitiful history. She inquired into the case, and persuaded Napoleon to pardon him."

"Good! good!" cried Hugh; "I wonder what he did with his flower?"

"He took it carefully to his home, and never ceased to feel sure that no chance had lodged the little seed between the stones, but that it had been placed there to do the work ordered for it."

The rain was over, and the sun, breaking out of the clouds, showed a million jewels on flower and leaf. May and Hugh ran out to enjoy the fresh moist air.

"This looks like nothing but heaven, I'm sure," said Jessie, softly talking, half to herself, half to her mother, as she looked into the depths of a pink tinted gladiolus. I wish poor Charny *could* have had a magnifying glass—how much more he would have seen in his flower. Oh, mamma—do look! It is like the gates of pearl and all the foundations of precious stones."

Hugh rushed in and then rushed out, having a lily, gemmed with rain-drops and laden with smells of the summer fresh ness. The child gazed reverently into its white heart, whispering, as her glass lengthened and broadened the wax-like stamens, "They look like the pillars of the Great White Throne?"—*N. Y. Observer.*

RESPECT FOR PARENTS.

If children could realize but a small portion of the anxiety their parents feel on their account they would pay far better respect to parental wishes. A good child, and one in whom confidence can be placed, is one who does not allow himself to disobey his parents, nor do anything when his parents are absent that he has reason to believe they would disapprove were they present. The good advice of parents is often so engraved on the heart of a child that after-years of care and toil do not efface it; and in the hour of temptation the thought of a parent has been the salvation of a child, though the parent may be sleeping in the grave and the ocean may roll between that sacred spot and the tempted child. A small token of parental affection, borne about the person, especially a parent's likeness, would frequently prove a talisman for good. A Polish prince was accustomed to carry the picture of his father always in his bosom, and on any particular occasion he would look upon it and say, "Let me do nothing unbecoming so excellent a father." Such respect for a father or a mother is one of the best traits in the character of a son or daughter. "Honor thy father and thy mother, that it may be well with thee is the first commandment with promise," says the Sacred Book, and happy is the child who acts accordingly.—*Exchange.*

BE CHEERY.

A little boy came to me with a broken toy and begged me to mend it for him It was a very handsome toy, and was the pride of his heart just then, so I did not wonder to see his lips quivering and the tears come into his eyes.

"I'll try to mend it, darling," I said, "but I'm afraid I can't do it."

He watched me anxiously for a few moments, and then said: "Never mind, mamma. If you can't mend it, I'll be just as happy without it."

Was not that a brave, sunshiny heart? And that makes me think of a dear little girl, only three years old, whom I once saw bringing out her choicest playthings to amuse a little home-sick cousin. Among the rest was a little trunk with bands of silk paper for straps—a very pretty toy; but careless little Freddie tipped the lid too far back and broke it off. He burst out with a cry of fright; but little Minnie, with her own eyes full of tears, said, "Never mind, Freddie; but see what a nice little cradle the top will make." Keep a happy, cheerful heart, children, and you will be like sunbeams wherever you go.—*Morning Star.*

THE MAGNETIC NEEDLE.

The magnetic needle is one of the most sensitive and delicate of instruments. It quivers like the aspen leaf at the approach of any object that repels or attracts it. It shakes with every tremor of the earth or sea. It is seldom at rest; almost as if alive, it wanders around its limited circle It seems to have its likes and dislikes, its feelings and its impulses. Sometimes a magnetic storm sweeps over it and drives it from its course. Sometimes it seems roused to a wild excitement by some opposing influence. But soon again rest comes, and the delicate, feeble needle points forever to the north.

Upon its firmness and unchangeable nature rest the most important human affairs. It guides the steamers that cross the Atlantic, and brings them safely to their harbor. Without this feeble instrument the Alaska would never venture to rush over the ocean in cloud, mist, or night, or the Servia reach her destined aim. It leads the great host of immigrants safely to the land of plenty; it carries back the crops of America to feed the people of Europe. Without it Columbus could never have found the New World, and centuries might have passed before the two hemispheres were united. Its delicate guidance leads the explorer through tropical forests and over the polar ice.

No one can tell when the magnetic needle first came in use. It was once thought that it was invented at Amalfi, a famous sea-port of Italy, about the year 1302, but it was known in Europe long before. A French poet, Guyot, about 1150, sang of the wonderful needle that always pointed to the north star when the sea was dark and gloomy. It was known in Sweden in 1250. It seems to have come first from Holland. But the Chinese assert that they used the mariner's compass before the tenth century, and it may have been brought to Europe from that singularly inventive people.

The western races took up the invention, and have made it the foundation of a new science. They have built upon the magnetic needle the science of electro-magnetism. Magnetism not only guides great steamers over the seas and explorers by land; its delicate vibrations are made to carry knowledge around the world, and enable nations to converse with each other. however far apart. The system of electric telegraphs depends upon the peculiar properties of the magnet. The strange, mysterious power that was first unfolded in some Eastern city by the shores of the Pacific has been turned to new uses. It lights our streets, conveys messages, writes and may one day drive the rail-car and conduct most of the operations of labor. The steam-engine has found a rival.

The needle does not always point to the pole. Even Columbus discovered and was alarmed by its variations. It varies; it changes. And careful observers in all part of the earth have studied its peculiarities, and endeavored to account for them. But in vain; no one can explain the mystery of the needle. Scientific men have offered probable theories; careful observers have noted its changes in different latitudes and places. It is still everywhere the same delicate, restless, variable thing that seems often half alive. But with all its variations it is yet sufficiently true to afford a safe guidance. It returns from every vibration to point again to the north It is the symbol of constancy in all its changes.—*Harper's Young People.*

THE TRUSTFUL SPARROW.

By Elizabeth A. Davis.

"This crumb is *mine*," said Sparrow Gray,
"The only one I've had to day,
And I should be a silly bird
To give you half or even third;
For see! the ground is white with snow,
And may be weeks, for aught I know."
"I'll tell you what I overheard:
I heard some little children say,
In that great house across the way,
How they should scatter crumbs of bread,
That every bird might be well fed,
Till all the ice and snow were gone;
So cheer up. *Pray* don't look forlorn:
I'd rather gaze on miles of snow
Than see a bird with looks of woe."

"You simple!" twittered Sparrow Gray,
"That's always just your heedless way.
No matter whether foul or fair,
It's '*chirp, chirp, chirp,*' without a care.
And now, you think you'll be well fed;
I *hope* you haven't been misled;
But time will tell. Good-day, Good-day,"
And greedy sparrow flew away.

The little bird was left alone—
Poor wee, wee Sparrow, scarce half grown!
The cold winds soon began to blow;
No shelter offered, high nor low;
But mindful of the promised crumbs,
To the great house at length he comes,
A little shivering, hungry bird.
Then to the window where he heard
The children's voices, straight he flies,
And with his chirping Sparrow-cries
Soon brought them thronging to his side.
Then quick the sash they opened wide,
Strewed thick with crumbs the sheltered sill,
Till wee, wee Sparrow had his fill,
And chirping soft, as if to say
"I thank you, thank you," flew away.

Dear little children! dear wee bird!
Could we but heed the promised Word
Of one who keeps both great and small,
And notes a single sparrow's fall!

—*Harper's Young People.*

A DROP OF OIL.

The sewing-machine went hard. Brother Will came and looked over Amy's shoulder and knit his brow, as was his custom when in a puzzle. At last, turning back the machine, he glanced over the works and said:

"Do you oil it here, Amy?"

"Why, no; I never thought of that."

A drop of oil was supplied, and in another minute the slender needle was flying through the work like a fairy. It was easy now to turn the wheel. The drop of oil on a dry spot in the machinery made all right.

There are many other places where a drop of oil works just as great wonders. For cold mornings, when the tempers are apt to get frosted as well as toes and finger-tips, there is no magic like a few sweet, cheery words. So when one is in anger and ready to do or say rash things just give him a "soft answer," and you will see how it can cheer and brighten the way for yourself and all about you.—*Young Reaper.*

THE RIGHT WAY.

We feel best if we give to the Lord something of our own—something that it has cost us an effort to get. Said a little girl to her father, "Papa, please let me have an apple tree this season."

"Why, my daughter?"

"So that I could call it my own, and use the fruit as I wish."

"But how do you want to use it?"

"I want to pick the fruit and sell it, and make missionary-money, which will then be truly of my own getting."

It would be well for boys and girls to have a chicken, a sheep, a tree, a patch of ground, or something, and use the proceeds for Church work.—*Young Disciple.*

A CHEMICAL EXPERIMENT.

When Isaac Hopper, a member of the Society of Friends, met a boy with a dirty face or hands, he would stop him and inquire if he ever studied Chemistry. The boy with a wondering stare would answer "No." "Well then, I will teach thee how to perform a curious chemical experiment," said Friend Hopper. "Go home and take a piece of soap, put it in water, and rub it briskly on thy hands and face. Thou hast no idea what a beautiful froth it will make, and how much whiter thy skin will be. That is a chemical experiment. I advise thee to try it."

IMPOSSIBLE THINGS.

To bring back a single moment of time.

To escape trouble by running away from duty.

To reach the pinnacle of success without climbing the hill difficulty.

To be a faithful, earnest Christian without prayer and Bible study.

To be good without doing good.

Pleasantries.

"The art that conceals art," as the thief remarked when he slid an expensive oil-painting under his coat.

"When I goes a-shopping," said an old lady, "I allers asks for what I wants, and if they have it, and it's suitable, and I feel inclined to take it, and it's cheap, and it can't be got by any other place for less, I almost allers takes it, without chaffering about it all day, as most people do!"

Pat had been engaged to kill a turtle for a neighbor, and proceeded immediately to cut off its head. Pat's attention was called to the fact that the turtle still crawled about, though it had been decapitated, and he explained, "Shure the baste is entirely dead, only he is not yet sensible of it."

Poet—"But, my dear sir, it is now four years since you accepted my epic, and no steps have yet been taken to publish it." *Publisher*—"Don't be in a hurry, young man. Homer had to wait more than three thousand years before he got into print, and you will hardly claim that your poem is an Iliad."—*Fliegen le Blätter.*

An old Scottish lady, who has no relish for Church music, was expressing her dislike for the singing of anthems in her Church one day, when a neighbor said: "Why, this is a very old anthem; David sung that anthem to Saul." To this the old lady replied: "Weelo, weel, I now for the first time understan' why Saul threw his javelin at David when he sung for him."

A gentleman was recently asked by one of his newly imported farm hands to write a letter for him. The substance of it was advice to his friend, Tim O'Brien, to come out to America. "Tell him, your honor," said Patrick, "that we have meat twice a week here." "You know very well that you get it every day," I interrupted. "Troth, an' I do, but he would think I was foolin' him. Sure he'd not belave me."

"Terra cotta!" said a country woman in a Boston store, repeating the name after the clerk. "Is that French for cinnamon?" "Not that I know of, madam," answered the smirking salesman. "La you needn't laugh; I've known the color before you was born, but I never heard it called nothin' but cinnamon brown." All of which illustrates the folly of attempting to get up anything new in this benighted age.

THE MESSENGER.

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REV. P. S. DAVIS, D.D., EDITOR-IN-CHIEF.

REV. A. R. KREMER,
REV. D. B. LADY,
REV. D. VAN HORNE, D.D., } SYNODICAL EDITORS.

—:o:—

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, APRIL 25, 1883.

It is evident that our people are becoming more and more interested in the work of Missions. The communications we receive show that our laity are reading up on the subject; that they feel disposed to give, and that their great anxiety is to come to such unity of plan and operation as will develop the resources of the Church in a systematic way. Their honest suggestions indicate this desire. One sturdy correspondent tells us he has determined to establish a missionary box in his own household into which all the funds his family can gather will be put and kept in readiness to be laid upon God's altar in connection with other services of the sanctuary. Suppose that every family does that. It is the apostolic plan, and will solve the problem. It will save the time and worry of collecting and give results such as few people dream of. If every one builds over against his own door the walls of Jerusalem will soon be up. We would like to see the very many families that are really interested in the work of Missions come to the determination expressed by our correspondent. The rest of the people would then be swept into the plan.

Rev. Dr. H. H. W. Hibschman tendered his resignation as Synodical Editor of the MESSENGER to the Board of Publication last week, on account of his removal from the bounds of the Synod he represented. The resignation was accepted, and Dr. D. Van Horne was appointed to fill the vacancy until the meeting of the Synod of the United States. We are sorry to lose Dr. Hibschman, but are happy to announce pointment.

"A Mohammedan Board of Publication has been established in Constantinople for the purpose of publishing in a cheap form, the theological and historical works put forth by Mohammedan writers." There now! If that Board fails to make money and yet escapes merciless castigations it will fare better than anything of the kind has ever done in Christendom.

The new religious sects of England, seem to be partial to the idea of turning their operations to a game of soldiers. Thirteen new Denominations were registered last year at Somerset House, and these include "Army of the King's Own," "Christian Pioneers," "Holiness Army," "Hosannah Army," "Redeemed Army," "Royal Gospel Army," and "Salvation Navy." The London roughs who organized the "Skeleton Army" last fall in derision of the Salvation Army make City Road almost impassable for respectable people on Sunday.

The following will perhaps help people to get an idea of the amount of money that would be raised if every Christian could be induced to give even a little: Chaplain McCabe, Assistant Secretary of the Methodist Church Extension Society, in a review on the work of that body, said that the combined income of the various Christian Churches for the past year was $1,206,000, or 212 tons of solid gold. He sometimes imagined himself the book keeper of the Methodists and at such times had calculated that if he could get from each Methodist in the land 365 cents a year he would give $1,000,000 to missions in addition to all the money they get now, and would ship 2,000 Methodist preachers on board the Great Eastern at San Francisco, plant a Conference in every heathen land, and set those who remained to work in Europe. Then he would still have money enough left to build a Methodist institution of learning in every State in the Union, build six new churches every day and give $600 each to all the superannuated preachers in the country, and after all have $750,000 that he would not know what to do with. Since its foundation, seventeen years ago, the Board of Church Extension has, he said, built 4,000 new churches, and completed the raising of a loan fund of $500,000 which it is now proposed to increase to $1,000,000. During the past year 434 new churches were built by the Board, and it now calls on the Methodist people to assist it to build 1,000 new churches a year.

The Lutheran *Standard* declares itself unwilling to be responsible for our logic, but with the premises it lays down it can hardly escape from our conclusions. The Lutheran Church, according to its belief is the visible Church of Jesus Christ on the earth. All outside of it are denounced as schismatics who are to be reached only by the uncovenanted mercies of God. It is wrong to hold communion with them. The *Standard* admits and defends every thing we charged in our previous article, except the consequences of *its own* logic.

We are sorry to hear that Dr. Charles H. Leinbach has been unable to preach for some time on account of the delicate state of his health. His neighboring brethren have supplied his pulpits, for which kindness, he and his people are very thankful. The hope is expressed that he will soon be able to resume the work in which he has been engaged so long and successfully. Dr. Leinbach is highly esteemed, not only by the congregations in which he has labored, but by our entire communion, and our people will be glad to hear of his entire recovery.

The *Nashville Christian Advocate* puts this question, which may well startle a careless parent. "If your child should begin in earnest to follow Christ, what change would be necessary in your life to meet the new demand upon you?"

The *Moravian* speaks of the complaints that it occasionally hears about "so many collections." The complaint, it says, generally comes from people who never give any thing, some of them making it a point to stay away from service on the days set apart for special collections. The Moravians have seven annual collections for general objects, including the one for Provincial expenses. We have even less and yet there is complaint with us. The fact is the less people give the more they murmur. The Methodist Church, has ten [illegible] every congregation to contribute every year, and all these are supported better than if there was but one.

Our contemporary wisely suggests that grumblers on this score find some "cheaper" Church and join at once.

We see it stated that the total amount contributed to all the German Foreign Mission Societies of the Lutheran Church for the year 1881–82 was $600,000, an increase over previous years. If there is no mistake in these figures, the sum given is very creditable to the Lutherans.

We are sorry to learn that Rev. Dr. A. R. Van Nest has been compelled by the state of his health to resign the charge of the Third Reformed (Dutch) congregation in this city. The Classis has requested him to keep the interest under his supervision until supplied with a pastor.

"A society has been formed in England under the presidency of the Archbishop of Canterbury which has for its object the Christianizing, simplifying, and cheapening funeral and mourning ceremonial." We cannot conceive of any thing that stands in greater need of reform than burial customs even in this country. A poor man can hardly afford to die in a large city.

General William Schall died in Norristown on the 19th inst., aged seventy-three years. He was a prominent elder of our Church, and a man of generous impulses.

DRAMATIC PREACHING.

That gospel truth may be presented in the form of illustration and parable is by no means a new idea. Our Lord employed such means continually in His teaching, and every live minister of the gospel knows their value.

But there is a strong tendency in some preachers to run the illustrative into the dramatic. Then the pulpit becomes a stage and the preacher an actor. As a result, the people, for the most part, instead of being hearers of the Word, are spectators of a scene. The effect is pernicious; the spiritual truth, whatever there is of it, is soon forgotten, being overshadowed by the scenic and other artistic display.

There is evidently a strong sentiment of disapproval on the part of all right thinking people against such perversions of our Lord's commission to His official servants. This true Christian sentiment has of late manifested itself in a way that will probably suggest many wholesome thoughts on the general subject. We refer to the so-called Passion Play, its persevering effort to secure public favor for it as a new method of preaching Christ crucified, and the unwavering opposition to it on the part of Christian people. This new show has been going begging, not because there are not enough morbidly sentimental people to sustain it, but because no city mayor or judge can be found that is willing to play Herod or Pilate in a performance that, however amiable the intention of the actors, must, in the peculiar nature of the case, be a travesty of the most solemn and soul-subduing fact in the history of man's redemption. The city authorities say, no! you shall not produce this play and shock the Christian sentiment of the community. It is a good sign of the times, when civil rulers manifest such a noble and delicate sense of Christian propriety. The fact that the projectors of the play are not unbelieving and profane does not help them at all. They may be angels in virtue; the civil judges have to do with their *work*, and *that* is to be condemned and forbidden. They deserve the thanks of Christendom.

But there are stage performances under Christian auspices not a whit less objectionable than the attempt to play the crucifixion. In fact, they are of the same sort, only differing in form. Pulpit mountebanks would do no worse if they assumed a character in the Passion Play. When they "preach" they produce a mere temporary effect, such as is produced in a theatre. And when semi-occasionally they come by Calvary, in their peregrinations, they present not Christ crucified, but the crucifixion. That is, they employ their dramatic art in the production of a *scene*, leaving out entirely the true doctrine of Christ crucified, and its practical bearing on the Christian life and character. The cross as the symbol of Christian meekness, humility, love, and all virtues, has no place in the pulpit drama. If those virtues are spoken of at all in the performance, in connexion with the crucifixion, their real character is veiled [illegible] obscured by stage

There is no civil law against all this; and plainly no civil ruler would have a right, as such, to judge between a true gospel sermon and the stage performance of some "crack" (we almost said *cracked*) preacher, and then decide who shall and who shall not preach the gospel. And yet, we have no hesitation in affirming, that the kind of preaching that is addressed to itching ears in our day is as demoralizing as any pretended religious show. And we sincerely hope, that the prompt and decisive civil prohibition of the Passion Play will open the eyes of the churches to evils the same in principle, and in form equally objectionable to God-fearing people. K.

A CALL FOR INCREASED LABORS.

It has been said that we ought never to ask how little we can do in life's work, but rather how much. And yet the most willing workers feel sometimes like "crying a halt," and refusing to do more than the average daily task. But it is written that it is good to be zealously affected always in a good thing, and so after all the character of the work is the proper measure of all earnest effort.

On this account all labor for the spread of the Gospel, is rightly considered as energy well spent. That which benefits the race, and brings glory to the Creator, is of value, and all effort in this direction, however arduous, or, in a worldly point of view, unprofitable, has promise in it, for days to come. The servants of the world are diligent in their sphere, why should not the servants of the Lord be diligent in theirs?

There are various ways in which our common labors of life may be increased. We may seek for a great many avenues of labor in order to increase our wealth or fame. Or we may have new forms of work opening to us in a providential way. The husband may find a stimulus for labor in the needs of his increasing family, and a housewife may thus be called to care for the members of a large household. Or a minister may be called to work for the cause of Christ even beyond the limits of his pastoral charge.

And there are also kinds of labor which are voluntary rather than of necessity. Indeed the noblest deeds are those which are done in a voluntary way and not by constraint. The mere courtesies of life are esteemed by the Saviour as the most important of all acts, such as the giving of a cup of cold water in the name of a disciple. Lafayette will ever be honored by us because he came to our aid in the times that tried the souls of our revolutionary fathers, without any bright promise of success or reward. And thus St. Paul ever affectionately remembers those who gave him aid in his missionary labors out of their disinterested love to the cause. And even to this day every true pastor is grateful for the co-operation of his official brethren and teachers in his Sunday-school.

Of course an increased sacrifice is implied in each increase of Gospel work. The worker is conscious that the powers of life will be weakened by the increase of the burden. Extra labors will consume even those little fragments of time that are left for intellectual culture, or physical recreations. And time, which flows through our hands, as the water from the fountain flows through the bronze palms of the statue, will only the more quickly glide away from us to return no more.

But shall we, on account of these considerations turn back and refuse the call to labor in another part of the vineyard? Nay, the Master says: "I must work the works of Him that sent me while it is day; the night cometh when no man can work." As the tourist goes out from Rome to traverse the "Appian Way" he comes to a point known as "*Domine Quo Vadis*," so-called from the legend that St. Peter, when escaping from Rome, was met here by our Saviour. The apostle asked Him the question: "Master, where are you going?" to which Jesus replied: "I go the way to the cross," which caused the disciple, who was in the act of fleeing from persecution, to return to the city and manfully meet his doom. V. H.

A POINT OF AGREEMENT.

The morality recommended in the Word of God may be said to be peculiar to itself. And yet it is also true that this morality is endorsed at every material point by the human conscience, and that its wisdom is sustained by human experience. The Bible gives us a definition of sin and declares that it is the part of wisdom to avoid it. With this teaching the conscience and the experience of men coincide.

As to conscience, we feel instinctively that we are under obligation to shun wrong and to do right. We bear about with us a sense of accountability for our acts. We are uneasy when we know ourselves to have yielded to temptation to do wrong and to have disobeyed the impulses of our better nature. A sense of guilt oppresses the heart. The individual is wretched in the contemplation of his evil acts. This feeling may be crushed back for awhile by the persistent employment of the heart and mind in other things. But it will eventually come up again and make itself felt most grievously. I have seen an aged and eminent Christian moved to tears by his recollections in speaking to a class of young persons on the Psalmist's petition: "remember not the sins of my youth." When we have done well, however, the conscience approves. There is great satisfaction, all our life long, in the remembrance of a good deed, an act of self-forgetfulness and charity. It illumines and brightens our pathway through the world. It blesses him who performs it.

With regard to the proper ordering of our lives so as to make them successful, the experience of men also sustains the Bible. We are told, in God's word, that he that would see many days and much good in the world must shun sin and walk in the path of rectitude. And what would be the advice of a man of much experience and observation, on this subject? Would he say to the young, so liable to be guided by passion rather than by principle, give yourself to the guidance of evil inclinations or wicked companions, become liars, Sabbath-breakers, drunkards, thieves and murderers, if you would live long and prosper? By no means. His advice would be just the reverse of this. He would say: deny yourselves indulgence in sinful and worldly lusts, and live soberly and righteously. As far as it would go, his advice would be substantially that which the Bible gives. Even infidels boast that they practice many of the virtues recommended and enjoined upon us by the word of God, seemingly ignorant of the endorsement which their lives give to what their lips denounce.

If these facts prove anything, they prove the reasonableness of submitting ourselves to the will of God, as this is taught us in His word. They also prove that the Being who created man, and ordained the conditions of his life in the world, and the author of the Bible are one and the same. How else could the agreement between the ethical teachings of the Bible, and the decisions of conscience and the results of experience and observation, be the same? Man, and the world in which his lot is cast, the surroundings, in the midst of which he works out the problem of his destiny, on the one hand, and the Sacred Book of God, on the other, undoubtedly have the same origin. Both come from the hand of a Being who is infinitely wise and good. L.

The *Guardian* for May opens with a true story of "The Tory Preacher," in verse, by the editor, who also gives a "Story of Indian Tattamy," and an original fable, besides a chapter on the "Beginnings of the Reformed Church." The contributors are Dr. E. V. Gerhart, who writes of "The Cross;" Rev. Dr. C. Z. Weiser, who treats of "Jesus' Knowledge of Common Things;" Rev. D. W. Gerhard, whose subject is, "Not Silver and Gold," and Rev. J. B. Shontz, who calls attention to the faith of the Syrophenician Woman. These articles with proper selections, and the Sunday-school Lessons, make the number bright and instructive. We commend the *Guardian* to the Church as we have often done before, and would urge its increased circulation.

Communications.

SOCIETY FOR RELIEF OF MINISTERS.

We were pleased to see a very good article, on this very sadly neglected subject, in the MESSENGER a few weeks ago. We have for a long time been impressed with the utter indifference with which this, in our opinion, important matter is treated by our ministry. It may be because of their modesty, it being for their own benefit, and for this reason the writer presumes to take up the subject. We see in the list of Institutions and Benevolent societies of the church, that there is such a society, but that is all that is known of it by a large portion of the church. We scarcely ever hear a word said in its behalf at our ecclesiastical assemblies, we never hear our pastors speak of it from the pulpit, and I do not think there has ever been a dollar contributed (simply because it has not been asked for) in the congregation to which the writer belongs, and I know there are many others who have done no better.

We see a great deal said in the MESSENGER about the scarcity of young men for the ministry. May not this very neglect have much to do with it? It is certainly not well calculated to stimulate young men to enter a profession in which they see so many who have worn out their lives in the service of the church, left in their old age, when they should enjoy rest and freedom from care, to grapple with poverty and suffer privation and want. For, unless they are fortunate enough to marry ten or fifteen thousand, or a limestone farm—and have a good wife thrown in—there is no chance for a minister on the salaries received in the Reformed church, to lay up anything for a wet day, or for old age, as in most cases it requires the strictest economy to meet current expenses.

But now, to become more practical, I would suggest that at the spring sessions of Classes throughout the entire church, it not only be recommended by a cold formal resolution, but that it be urged upon every pastor to lift a collection for this object in each of his congregations sometime during the year, and that they be required to report at the next annual meeting, and see what the result will be.

According to the statistical report of last General Synod, we have 1403 congregations. Now, at the low estimate of $3 to each, it would amount to $4200. Then there is not a child in the Sunday-school army that would not bring a penny for this worthy object, if they were notified the Sabbath previous, and this would add another thousand.

Let us take for example our Methodist brethren. In their report made at the meeting of the Central Pennsylvania Conference, which recently met at Chambersburg, and which embraces about as much territory (though many more congregations) as the Potomac Synod, they report $6,866.22 collected for this same purpose during the last church year. This much for systematic giving. Let us hope this matter will be taken up in earnest at the approaching assembling of Classes, and that we will have a good report next year.

AN ELDER.

A PLEA AND A PLAN.

The hearts of all lovers of our Reformed Zion cannot but be pained in reading in the Church papers week after week the great calls for men and money to carry on the church work, and to extend our borders, especially when we are losing such grand openings for our church as Roanoke, Virginia, and other mission points of greater and less importance, in the south and west.

Is it possible that the church cannot be aroused to the importance of "Home Missions?" Shall our church, with her grand history, her sound doctrine, her educated ministry, and her wealth allow others, who have not these to boast of, to go in and "possess the land," and we languish in the back ground? Is there no remedy for all this? Cannot our treasuries be filled to overflowing, until the cry comes up as of old, "It is enough." We think if the proper effort was made our treasuries can be filled.

Cannot the systematic plan of "Quis," in the MESSENGER of February 21 be carried out? Why not appoint a missionary day, and that speedily, all over the church, north, south, east and west, and let each member feel it his duty on that day to give his portion to the Lord? Now, in order to carry out this proposition, I would suggest a plan, and have it earnestly taken hold of by all our ministers, elders, deacons, and people, and it can be made a success. Let a day be appointed in the very near future, say Whitsunday (a very appropriate day), as missionary day, and let this be known as missionary day year after year. Let the announcement be made in every church paper, English and German, and Sunday-school paper as well, and from every pulpit, that, on that day a missionary collection will be taken up, and that each member shall contribute not less than twenty-five cents, and as much more as their conscience, and their love for the Lord and the church will allow; and then

with our 160,000 communicants, and the amount that would be contributed by the unconfirmed members and others, to swell our poor depleted treasury to overflowing, and would cheer the hearts of our poorly paid and oftimes discouraged missionaries, and the missionary cause not go begging any longer.

Brethren and lovers of the Reformed church, Will you not heed the suggestion? Is it not a practical one? It is a practicable one. Ye ministers who preach the glad tidings of peace, will ye not rouse the people to do their duty in this matter. The amount to each member is a mere trifle, but see what it is in the aggregate. We hope to hear grand results from this plan of "Systematic Benevolence," and hope when missionary day comes around year after year that all will see and feel the good results, and will be led to double their contributions. Let this article be copied in all the church papers, and the plan be taken hold of earnestly and prayerfully by all the ministers and members, and good results must and will follow.

May the Lord open the hearts of all His people to the importance of this matter is the prayer of a LAYMAN.

THE GOOD EFFECTS.

Of what? Of the circulation of the church papers. One fact helps to show this which came under the observation of the writer. When Mr. Binkley was canvassing the Christ Church charge a few months ago, we called on a family where the parents prefer to read a German paper, and the children an English. This family cheerfully subscribed for both the *Hausfreund* and the MESSENGER; and what is still better, they read both papers, and hence are delighted with them. This is one good effect. It is mostly thus where there is intelligence and living interest in the cause of Christ. Another good effect is this—the wife and mother brought to my house last evening $5 for missions, to be appropriated where it is deemed best on my part. Neither do this family forget the pastor and his since they commenced reading our own church papers. In this work they were always conspicuous, but the reading of the papers has by no means dried up this fountain, but rather made it spring forth more copiously. There are other members in this charge upon whom it has had a similar good effect. Brethren, let us hear from all your charges. Be not too modest to make a report of a *true revival*. It will do the whole church good. Speak out in the MESSENGER—with pen and ink.

PASTOR.

BETHANY ORPHANS' HOME.

This institution, so long known and appreciated by the Reformed church—and which was burned in October, 1882—has, through liberal benefaction, been rebuilt and completely furnished. The building is beautiful and strongly constructed. All its appointments, to the most minute, are favorable to health and economy, and it is admirably adapted to the work for which it is designed. At a meeting of the Board of Trustees, held at the Home, April 12, the accounts of the Treasurer, W. D. Gross, of Philadelphia, Pa., were audited by a committee, not members of the Board, and chosen from different sections of the church. From the auditors' report, it appears that the building complete, and provided with gas, heating apparatus, ranges, washing and water conveniences, cost the sum of $27,479.47. The building committee certainly are to be commended for their careful and judicious contracts, and the contractors for faithful and honest work. There is no appearance of slighted contract, no *giving away in walls or timber; all is firm*, compact, solid. The whole estate, embracing 86 acres of land—over 60 of which is first-class grain land—with the substantial buildings, free from debt, is an acquisition of which the Reformed church may well be proud. The expense for the entire management and labor is very moderate, not exceeding $1650, which amount is very small, when the extent of property is considered. There are at present 53 orphans cared for, while the Home has accommodations for over 100. All the teachers now engaged have been taken into the Home as small children, and have been prepared for their work within its walls. This is an especially encouraging feature of the management. The Home is a congregation, and the children are trained in the way of the Lord, with regular ministerial and pastoral teachings. Many are now members of the church. No one can come into the atmosphere of this congregation without feeling refreshed in spirit, while contemplating the fulfilment of our Lord's command, "Feed my lambs" J.

ACTION OF THE MILLERSVILLE CONSISTORY.

At a meeting of the Joint Consistories of the Millersville charge, held in Zion's Reformed church, Millersville, Pa., April 14, 1883, the resignation of the pastor, Rev. J. P. Moore, was presented, and the following action taken:

Resolved, That we hereby express our deep regret at the contemplated departure of our kind and faithful pastor, Rev. J. P. Moore, and with painful reluctance we accept his resignation, in the hope that our loss, in his departure, may be great gain to the cause of Christ in spreading the Gospel in climes where paganism and idolatry now reign.

Resolved, That we hereby extend to Mr. and Mrs. Moore our heartfelt thanks for the faithful performance of their duties during their five years stay among us.

Resolved, That our prayers accompany them in their long journey to the old world, and we express the sincere hope that their efforts in supplanting idolatry by Christianity, may be richly crowned with success.

Resolved, That these resolutions be printed or published in the Reformed Church MESSENGER and in the *Christian World*.

C. EISENMAN,
Sec. of the Joint Consistory.

Church News.

OUR OWN CHURCH.

Synod of the United States.

Philadelphia.—At the spring communion of Heidelberg congregation, Rev. James I. Good, pastor, 57 persons were received, 45 by confirmation and twelve by certificate and renewal of profession.

Egypt, Pa.—In the forenoon and afternoon of Saturday, April 14th, a class of 59 catechumens were examined and confirmed in the Egypt church, of which the Rev. Samuel R. Leinbach is pastor. On Sunday morning, April 15th, the Lord's Supper was celebrated. With those confirmed, 430 persons communed, the largest communion in the history of this congregation since the present pastor ministered to this people. Since April, 1868, when he commenced his labors there, 579 persons have been confirmed, and 893 baptized. Egypt church is the spiritual mother of at least twelve ministers now in the active service of their Master, and five young men who are now preparing for the ministry. Of this number the present pastor confirmed seven.

Allentown, Pa.—The Easter rejoicings in Zion's Reformed congregation were necessarily dampened by the illness of their pastor. Notwithstanding this fact, the usual early morning service—at 5 o'clock—called forth a large gathering. The Rev. Dr. Reily officiated at this service of prayer and praise, as also at 10 o'clock in the morning.

Confirmation and holy communion were postponed until the pastor's full recovery would enable him to take a leading part in such celebration. Accordingly, on the 15th of April, the third Sunday after Easter, this old mother congregation crowded their Zion to overflowing. On the previous day the catechumens were received into the full communion of the church by the "laying on of hands." God grant that they may not forget to stir up the gift that is in them by virtue of this act. 2 Tim. 1: 6.

The services of both days were more than usually impressive. There were many peculiar circumstances tending to such a result. The pastor was assisted by the brethren Revs. Fritzinger and Kershner. Prof. Barber presided at the organ. The catechumens had been under the special instruction of the pastor in the learning of hymns, etc. The floral decorations were the best ever seen in the church, involving labor at considerable expense. Altogether these were occasions of great spiritual comfort and rejoicing. The number of communicants was noticeably larger than usual—between 400 and 500—and the benevolent contributions amounted to about $70. The addition to the membership of the congregation since the Easter communion of 1882 was 64, an encouraging year's work. Half of this number were received by confirmation, including 12 married persons. The pastor was made the recipient of a beautiful, appropriately-inscribed gold-headed cane, and of a purse of money. Brother Kershner, who had had charge of the class during the pastor's sickness, was also remembered in a substantial way, and the janitor of the church came in for his share as well.

These services gave evidence of vigorous life and active fellowship on the part of this portion of our Reformed Zion. The Lord lead them still further in the direction of practical work in the Master's vineyard. With more than 800 adult members, the congregation can and should be largely instrumental in furthering the interests of our spiritual mother.

"Hymns of glory and of praise,
Father, mild, to Thee we raise;
Risen Lord, all praise to Thee,
With the Spirit ever be."

Synod of the Potomac.

Baltimore.—A reunion of the members admitted to the First Church during the pastorate of Rev. J. T. Rossiter, was held on Palm Sunday evening, March 21st. An appropriate sermon was preached from the text, John 15: 16—"I have chosen you and ordained you, that you should go and bring forth fruit, and that your fruit should remain." During the discourse the pastor mentioned by name, those admitted each year from 1875 to the close of 1882, those who had died, and those dismissed. The summary of the eight years' work was, 346 admitted, 32 died, and 37 dismissed.

The usual Wednesday and Friday evening services were held in this church during the Lenten season. Three catechetical classes were under instruction for a number of months. During Holy week, service was held every night, except Saturday, with a special service on Good Friday morning. On Good Friday night 36 persons were admitted to full communion with the church, 30 by confirmation, 5 by certificate, and one by profession of faith. One received adult baptism, several were heads of families, and a goodly number had passed beyond the years of their majority.

The festival of the Resurrection was celebrated as usual with the holy communion, the largest in the history of the congregation.

The floral decorations were chaste and beautiful. The pastor was assisted in the services of Holy week and Easter Sunday by Bro. Louis F. Zinkhan.

Claysburg.—Rev. W. M. Andrews writes from Claysburg:—We have held two of our spring communions. One in the Mount Zion church (Texas) on the 8th of this month. It was largely attended and a deep interest was manifested by the communicants. Seven of the catechetical class were confirmed. On the 15th of this month we held a very interesting communion season at Claysburg. Three were confirmed, and two infants were consecrated by holy baptism. During our year's labor in this field we have received 29 into full connection within the several churches, and baptized 46 infants. We feel much encouraged to go forward in our second year's labor. We are building two churches, one at Claysburg, which, when completed, will be an ornament to the town and vicinity. Also a fine country church is under headway in the Switz congregation, on Blue Knob. The people of my charge are up and doing, and a good healthy condition of the entire charge is evident to all. A goodly number of copies of the MESSENGER are received, and I hope read with profit, also a few of the *Christian World*, but we would like to see many more of our good church papers read. To God be all the praise.

Pittsburg Synod.

South Bend, Pa.—The Easter communions in the South Bend charge, Clarion Classis, Rev. J. S. Hartzell, pastor, were especially delightful. On Easter Sunday, the St. Jacob's congregation was served, preparatory services commencing on Thursday previous, on which day 13 were received into the church—2 by certificate and 11 by confirmation. During these services the pastor was assisted by Rev. A. K. Kline. On Sunday after Easter the Mount Union and Zion's Valley congregations took holy communion, preparatory services in both churches commencing also on Thursday previous, when 8 catechumens were confirmed in Mount Union church, and four in Zion's Valley. Rev. A. A. Black assisted in these services. The members of the entire charge have reason to remember the last Eastertide.

St. Petersburg, Pa.—Rev. W. C. B. Shulenberger held services during Holy week, but was obliged to defer the communion until the 15th inst., on account of ill health. The attendance was very large; 9 persons were confirmed, and 4 received by certificate during the season. Seven children were baptized. On Thursday, 5th inst., the congregation made a genuine donation visit to the pastor.

FOR SALE.

The library of the late Joseph Hannaberry has been sent to the undersigned at Lancaster, where he is disposing of them to the best advantage. Among these is a full set of "Mercersburg Review" to the year 1880, inclusive. 12 volumes bound and 15 unbound; also 2 volumes of Dr. Nevin's Theology in Notes, neatly transcribed from his oral lectures in 1850, and well bound. They are for sale. Who will buy them? Perhaps some person may wish to purchase them and then present them to the Theological Seminary or to the Historical Library at Lancaster. If so, they would perform a good and commendable action. They cost the owner, orginally, $90 at least. We prefer that persons wishing to purchase should make such offers as they think would be proper in the circumstances.

THEODORE APPEL.

ANNUAL MEETING OF EAST PENNA. CLASSIS.

This Classis, instead of meeting at Bangor, Pa., will meet at Altana, Northampton county, Pa., on May 18, 7.30 P. M. This change was duly made at a special meeting of the Classis.

THEOLOGICAL SEMINARY.

The annual commencement of the Theological Seminary, Lancaster, will be celebrated on Thursday, May 10th, in the College Chapel. The graduating class numbers nine.

The sermon before the Society of Inquiry will be preached by Prof. Charles A. Briggs, D. D., of Union Theological Seminary.

E. V. GERHART,
President of Faculiy.

Lancaster, Pa., April 9, 1883.

BOARD OF VISITORS.

The Board of Visitors of the Theological Seminary will meet at Lancaster, in the College Building, on Tuesday, May 8, at 3 o'clock, P. M. The Board of Education will meet on the same day. A punctual attendance is requested.

THEODORE APPEL, Secretary.

General News.

Home.

The bill abolishing the Recorder's Office in Philadelphia, has been passed by the Senate and signed by the Governor.

The Constitutional Prohibition Amendment Bill has been defeated in the Pennsylvania Legislature by a vote of 27 to 151.

The large paper mill at Reading owned by McCready & Co., of Philadelphia, was entirely destroyed by fire on the evening of the 19th ult. Loss, $75,000.

While six lumber men were crossing the Susquehanna river, two miles above Williamsport, a storm coming up capsized the boat, during which four of the party were drowned.

Reading, April 20.—A demand for increased wages on part of the employes of the Reading Iron Works, received the reply from the firm that the works would be closed for an indefinite length of time.

On the 19th inst., at noon, the citizens of Newburg, New York, celebrated, by parades, speeches, salutes, fireworks and other appropriate expressions of patriotic remembrance, the one hundredth anniversary of Washington's order for cessation of hostilities between United States and King George.

The one hundredth anniversary of the election of Rev. Samuel Seabury, D. D., to be Bishop of the Protestant Episcopal church in America, was observed last Sunday at St. Jude's church, on Franklin street, abovo Brown, in this city, with appropriate services. Rev. W. H. Graff, the rector, in the morning preached a sermon in which he reviewed the history of the Episcopal Church of America from the settlement at Jamestown to the present time, giving an account of the early trials of the clergy of England in this country, particularly during the Revolutionary struggle. The evening service was devoted to setting forth the Scriptural and historical grounds on which rests the doctrine of apostolic succession. The churches in America previous to that were considered as mission churches.

Foreign.

A fire broke out in Delhi, India, last week, and 2000 houses were burned.

Berlin, April 20.—Herr Herman Schulze-Delitzch, the celebrated political economist, is dying.

London, April 18.—A box containing explosives was found last night alongside of the cathedral at Salisbury. The edifice is now guarded by police.

The Parliament House at Quebec was destroyed by fire on the 19th inst. The origin is supposed to have been that of incendiarism, and is attributed to the Fenians.

Cork, April 22.—The cases of Carmody, Morgan, O'Herlihy and Featherstone, the men recently arrested here on a charge of being engaged in the dynamite conspiracy, have been remanded until Friday.

London, April 20.—The trial of 18 Nihilists ended at St. Petersburg yesterday, resulting in conviction of the same. Six were condemned to death, two to life long servitude, and the rest to terms of imprisonment varying from fifteen to twenty years.

Liverpool, April 22.—The cotton and general warehouse of Sir Edward Bates and the ship chandlery and rope walk of Garneck, Bibley & Co., at Lancelot Hey, Liverpool, were destroyed by fire last night. The loss is estimated at over £500,000.

London, April 23.—An explosion occurred today at the Government manufactory of small arms at Enfield. A quantity of burning tow and pieces of a tin box were afterward found among the debris. A passer-by saw two men with a box decamping just before the explosion occurred. Owing to the open situation of the place little damage was done.

Cork, April 21.—The hearing in the cases of Carmody, Morgan, O'Herlihy and Featherstone, the men arrested here some days ago on a charge of being engaged in the dynamite conspiracy, was resumed this morning. It was proved that two documents found on Deasy, one of the men arrested at Liverpool for bringing explosives and infernal machines into England, ordering acids in the name of O'Herlihy at Glasgow, were in the writing of Featherstone. It was also disclosed at the examination that the name "Featherstone" is an alias.

Dublin, April 21,—Owing to the receipt of private information of contemplated misdeeds by lawless persons, policemen armed with swords and revolvers have been placed in the Central Postal Telegraph, the Excise, and the Customs Offices, and every preparation has been made to repel any demonstration against those buildings.

It is stated that Mr. Curran, Divisional Magistrate of the Dublin Metropolitan Police, will open an inquiry touching the murder in Dublin during the past year of persons who have turned informers. It is believed that Eugene Kingston, the man arrested in Liverpool and brought here, is incriminated in these murders. His case will be among those examined.

Twenty persons have been arrested in the town of Milltown-Mallay, County Clare, eight miles west of Ennis, on a charge of conspiracy to murder landlords, agents and officials. Two of the prisoners have turned informers.

SYNODICAL EDITORSHIP.

Synod of United States.

At the late regular meeting of the Board of Publication, held April 10th, the resignation of Rev. H. H. W. Hibschman, D. D., as Synodical Editor of Synod of United States, was received and accepted. The removal of Dr. H. to Tiffin, Ohio, having accepted the call to become pastor of the new Reformed church in that city, led to this step on his part.

Rev. D. Van Horne, D. D., pastor of First Reformed church, Philadelphia, was unanimously elected to fill the position thus made vacant, until the next meeting of the Synod.

Attest,
CHARLES G. FISHER,
Sec. Ref. Church Pub. Board.

"TUNES FOR WORSHIP."

Frequent inquiries being made as to the issuing of the above work, as a companion to the words of the "HYMNS FOR THE REFORMED CHURCH," we take this occasion to say, in a public way, that the committee having the work of selecting Music for the above-named book is making good progress, and expects in a short time to place in our hands the work completed. As soon as it does so, we shall at once proceed to have it stereotyped, and as soon as possible have the book ready for sale. We hope to be able to distribute it before the meeting of the several Synods, next fall. Due notice, however, will be given, so that parties desiring copies of it can obtain them as soon as they are ready.

CHAS. G. FISHER,
April 10, 1883. Supt. Ref. Ch. Pub. Bd.

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THE "MESSENGER" PREMIUM SUPPLEMENT OF DEC. 13th, 1883.

What have you done with it? Have you laid it aside to take it up some day and select from its pages a Premium, for which you will exert yourself to obtain a sufficient number of new *cash* subscribers for the "MESSENGER" to secure it? If so, well and good; we simply would urge you to begin at once. Quite a number have obtained new subscribers, and valuable and useful articles have been sent to them as a reward for their efforts. We believe no one has been dissatisfied with the articles sent, they all coming up fully to the description given them in the Supplement. Others are still at work, and we have a record of the number they have obtained and we shall send whatever article their number is entitled to.

If you have mislaid your SUPPLEMENT, we will cheerfully send you as many copies as you want.

There are three months yet before the time elapses when the offer will cease.

Come, friends, lovers of the "MESSENGER," try this way of increasing the number of subscribers to it, and, at the same time, secure for yourself some useful article.

We were told a congregation had some idea of endeavoring to obtain 78 new subscribers and secure for their church one of Mason & Hamlin's organs, mentioned in the SUPPLEMENT. Hope the project has not been abandoned. We hope to hear of their being successful. There is time yet to work in the matter.

For all information on the subject, address,
CHAS. G. FISHER, Supt. and Treas.,
Reformed Church Publication Board,
907 Arch street, Philadelphia.

PREMIUM TRACT No. 2.

"The Work of Missions in the Reformed Church in the U. S."

This Tract of four pages is now ready for distribution. It deserves a wide and liberal distribution throughout the whole Church. Pastors, Consistories, Sunday-schools, and Missionary societies will do well to order it in large quantities for general distribution.

It is to be had at the following rates:

1000 copies, cash net,	$5.00
100 "	55
12 "	10

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APPOINTMENT OF AGENT OF THE REFORMED CHURCH PUBLICATION BOARD.

Mr. Jacob Heyser of Chambersburg, Pa., has accepted the agency of the Board contemplated in the Plan of Life-Membership, subscriptions for THE MESSENGER, and will enter on his duties at the opening of the new year. He is also authorized to solicit contributions for the use of the Board, and to receive subscriptions for the different periodicals of the Board, and orders for the Book Department, and make collections of accounts due the Board, his receipt for the same being valid.

We hope Mr. Heyser will be received and welcomed by the Church, and meet with good succes so as to put our publication interest on a good footing. CHAS. G. FISHER,
Supt. Ref'd Ch. Pub. Board.

CHURCH ALMANAC FOR 1883.

Our Church Almanac for 1883 is now ready for distribution. The following is the schedule of prices:

1 copy, postage paid,	$ .10
12 copies,	.60
50 "	2.50
100 "	4.75

To which must be added 12 cents a dozen for postage, if sent by mail.

A discount of five per cent. for cash.

We have endeavored to improve the appearance of the almanac, and have it contain as usual an amount of matter that must prove interesting and instructive to every Church member. We have also added eight more pages—which gives more space to be filled with valuable reading matter. We have tried to make it truly a year book for the church. For this purpose we hope pastors and members will aid in its circulation, so that it may reach at least every family in the church. Send in your orders at once.

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Rev. CHARLES G. FISHER,
Superintendent and Treasurer

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The date appended to the subscriber's name on the slip pasted on each paper, indicates the day and year to which he has paid.

Renewals should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commenced.

☞ Remittances should be made by Check, Draft, Postal Money Order, or Registered Letter, and to be made payable to the order of the REFORMED CHURCH PUBLICATION BOARD.

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☞ COMMUNICATIONS for the paper, to insure prompt insertion, should be addressed to "THE MESSENGER."

SUNDAY-SCHOOL
PERIODICALS.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be ordered for such, as after the rest of winter are about to open, to be sent in, as it is the beginning of a new quarter. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge.

Superintendents are referred to the list of them to be found on another page, for prices, etc., etc.

We are also prepared to supply libraries for Sunday-schools, and can offer special inducement and rates to such as wish to supply themselves in this respect. Address

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Miscellaneous.

THE OLD FRONT DOOR.

I remember the time when I used to sit,
A happy and thoughtless boy,
When father came home from his work at last,
And I was tired of my toy;
I remember the time, and none more sweet
Shall I know forevermore,
When I sat at eve by mother's side,
On the sill of the old front door.

I remember I'd sit till I fell asleep,
And list to their loving talk;
While the crickets chirped, and the fire-flies bright,
Flew over the garden walk,
And often would father tell the tale
Of the time, long years before,
When he led his bride to a happy home,
O'er the sill of the old front door.

I remember when grandfather failed and died,
And eighty years old was he,
And well I knew that never again
He would ride me upon his knee;
And, though but a gay and thoughtless boy,
I wept, and my heart was sore,
When I saw them bear him slowly out,
O'er the sill of the old front door.

It is many a weary day since then,
And I, too, am old and gray;
But the tears come crowding into my eyes
When I think of that long past day,
And I only hope that whatever end
Fate may have for me in store,
I shall pass once more, ere I pass away,
O'er the sill of the old front door.

—*Selected.*

DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

For Japan.

After much prayer, it may be presumed, on the part of the church, two more persons were secured by our Foreign Board of Missions, at its last meeting in March, to go as missionaries to Japan, to strengthen the force already on the ground. They are the Rev. James P. Moore and his wife of Millersville, Lancaster county, Pa. He comes from the eastern part of the church, Bucks county, was educated by the church until he graduated at Franklin and Marshall College, after which, having married, he supported himself and wife by teaching in academies in different parts of the country, and then finished his theological studies in the Theological Seminary at Tiffin, Ohio. Since then he has been the successful pastor of the Millersville charge, Lancaster county, Pa. Mr. Moore is yet comparatively young, has energy, a well cultivated mind, is a good preacher, that would be acceptable, perhaps, in any of our pulpits, and has had some experience in the pastoral office. At college, he maintained a creditable position in his class, and as professors we liked him. At Classis his parochial reports were satisfactory, and his brethren always approved the manner in which he managed the interests of his congregations. We believe that he is well qualified for his future sphere of labor in Japan, and think that he is fully entitled to the prayers and confidence of our churches. We have good hopes that he will prove a valuable helper in the work which we have commenced in Japan under Mr. and Mrs. Gring, and that his example will not only inspire new confidence, but also awaken a new interest in the cause of Foreign Missions in the churches at home. Thus the Classis of Lancaster has quite recently lost two of its most successful pastors, one having been called away into the home, and the other into the foreign field. The loss, we hope, will be more than made up; certainly it will, if the effect is to excite in their old charges and our churches generally, a greater interest in the missionary cause.

Ridgely, Md.

We preached at Ridgely, Md, on Palm Sunday, and gave the communion to a bereaved flock. We had hoped to see the pastor there, and he had expected to see us, but he was there only in spirit; with staff in hand he had taken his departure for a better country. The services were truly solemn and impressive. Much pleased were we to learn that the brethren had been at work to collect money to pay his funeral expenses, and back-standing salary. They propose to erect a monument to his memory in the new cemetery. It ought to be a handsome one, and an opportunity will be given to persons living at a distance, who may be so disposed, to make their contributions for this object. All such moneys sent to the Superintendent of Missions, or the Treasurer at Harrisburg, will go to the right place.

Items.

Sunday-schools that have on hand old library books, hymn books, or other books, which they can spare, are requested to send them to Rev. C. H. Reiter, Shirley, Pa., or to Mr. Henry Gerhart, superintendent, Ridgely, Caroline county, Md., where they will be gratefully received and be usefully employed in the Mission Sunday-schools. The strong are expected to help the weak.

Du Bois, Clearfield County, Pa.

FEBRUARY, 1881.

Dear Brother:—You are doubtless aware that the Classis of Clarion, Synod of Pittsburgh, not long since established a mission in the town of Du Bois and neighboring country, and that the undersigned is its pastor. Du Bois is a flourishing town of nearly 4 000 inhabitants. It has attained its present population by a surprisingly rapid growth within the past eleven years, and gives every promise to become a large and permanent place. Our congregation numbers thirty communicant members, with fair prospects for a speedy increase. But we cannot hope to realize this with only a small and uncomfortable schoolroom to worship in. The immediate need of a church building is, therefore, most urgent. The few members we have are thoroughly in earnest. None of them are in more than moderate circumstances, yet they have subscribed $1,500 for the purchase of a lot and the erection of a church. To expect more than this from them would be to deprive some of them of bread. A lot is secured, in a central part of the town, and, God willing, we will erect a church in the spring. A number of citizens will aid us to the amount of not less than $500, which exceeds our expectations when we remember that they have but recently been drawn upon for the building of six other churches.

The above facts are substantially true with regard to another point of the mission, where we found but three members when we came, in a new but already well settled country, in a manner destitute of church privileges. We have now an organized congregation at this point and must also have a church, as the school-house is totally insufficient to accommodate the numbers which come to the service. Both of these wants we feel that we must supply at once or suffer great loss, while other churches, already built and now building, will reap the harvest.

In view of the above, Dear Brother, and in behalf of my poor but faithful people, I earnestly appeal to you. Will you not, *between now and May 1st, proximo*, send us a contribution from your charge to aid us in this work? However much or little your contribution may be, it will be gratefully received and promptly acknowledged. This circular is limited to a number of my acquaintances, who, I am constrained to believe will give it a favorable consideration. Among this number I have presumed to include you. Sincerely yours in the Lord,

D. H. LEADER.

Selections.

The soul is strong that trusts in God.—*Massinger.*

Sorrow for sin is the golden key that opens the palace of eternity.—*Milton.*

A single grateful thought toward heaven is the most effective prayer.—*Lessing.*

I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.

God hath promised pardon to him that repenteth, but He hath not promised repentance to him that sinneth.—*St. Augustine.*

"Till He come!"—oh, let the words
Linger on the trembling chords;
Let the little while between
In their golden light be seen.

Any duty neglected prepares us for a new disobedience—any sins committed paves the way for fresh transgressions; but duties alone, and temptations resisted, fit us for new victories in the fight of faith, and greater advancements in the heavenly course.

"The life of Christianity," said Luther, "consists of possessive pronouns." It is one thing to say, "Christ is a Saviour;" it is quite another thing to say, "He is my Saviour and my Lord." The devil can say the first; the true Christian alone can say the second.—*J. C. Ryle.*

Since I have known God in a saving manner, painting, poetry and music have had charms unknown to me before. I have received what I suppose is a taste for them; for religion has refined my mind, and made it susceptible of impressions from the sublime and beautiful.—*Henry Martyn.*

The resurrection of Christ establishes, beyond the reasonable right of any man to question it, the supernatural character of His person and of His Gospel. He promised, when nobody believed Him, that He would rise again. The world and all the powers of evil were all against Him, yet He kept His word to the letter and to the day. In the face of every human probability, and by solitary might He did what He said He would do. He has thereby won a right to man's confidence. He has earned the faith which He asks the people to give.

Science and Art.

Graves at least twenty-five centuries old have been found at Rome. Flint, arrow heads, bronze fibulæ ornamented with amber beads, pottery made by hand and baked in the sun were found, but no ashes. It is clear that the graves belonged to the transition epoch between the stone and bronze ages.

In the British Museum is a coin from Gaza, probably of the fourth century, before Christ. It has on one side a helmeted Greek face, and on the other the sun-god, in the form of the Greek Zeus, seated in a chariot of fire. Over the head are the old Phœnician letters, Y. H. U., that is, Yahu, or Jehovah.

In the Province of Segovia, in Spain, a large cavern has been discovered, and in it, upon an argillaceous deposit, and in the midst of stalagmites, 500 skeletons of men and women were found. Ten skulls, perfect and well shaped, have been collected, besides stone and quartz implements and fragments of rude pottery.

The print-room of the British Museum has acquired a set purer and in an earlier state than any yet known, of the extremely rare and treasured illustrations to the "Triumphs of Petrarch," the design of which is ascribed to Fra Fillipo. The set was found in a volume, otherwise of no great value, which came to the hammer during the sale of the Sunderland library. It was bought, after keen competition, by Mr. Quaritch, for $10,000.

A statue of Marco Polo, the celebrated traveller, has been discovered at Canton and brought to Venice. He is represented as seated in a red arm chair, with a vase of porcelain at his feet to receive perfumes. He is, with the exception of a European hat and cloak, in Chinese costume, and his beard and mustache are painted dark blue. The statue is of wood and gilt. In China he is said to be regarded as one of the tutelary geniuses of the country, but in Christendom his wonderful adventures are often thought worthy to rank with the tales of Munchausen. He went upon his travels from Venice.

The "Iron Man," which has attracted so much attention and interest in connection with the Rathhaus at Vienna, is really made of copper. The figure represents a powerful warrior clad in mediæval copper armor. The energetic features of the countenance are seen through the open visor. The whole of the remainder of the body is covered with armor, coat-of mail, etc. In the right hand is a banner about half as high again as the figure, which is itself 9 feet in height. The statue is fixed on a pedestal, which is fastened by iron screws to the roof. These screws weigh, it is stated, over 2 cwt. each. As a further measure of precaution, an iron ball, weighing nearly a ton, is suspended from an iron bar which runs vertically through the pedestal.

Personal.

At the funeral service of the late Rev. Timothy Lyman, of Rutland, his little son, six months old, and the fifth Timothy in the family line, received the rite of baptism.

The Empress of Russia never wears any fur but sable; the Empress of Austro-Hungary confined herself to astrakhan; her daughter-in-law, Prince Rudolph's wife, will have nothing but otter; the Queen of Holland wears only marten; the Queen of Roumania, chinchilla; and the Queen of Spain, beaver. Sealskin appears to be scorned of royalty.

George Riddle, made famous through his impersonation of Œdipus in the Greek play at Harvard, has since then become scarcely less distinguished as a reader. A short time ago, he appeared before a select audience, in a New York drawing-room. As he arose, one of the guests astonished her neighbors somewhat by exclaiming: "Why, there's the man who wrote the Greek play!"

The University of Pennsylvania has conferred the Honorary Degree of LL. D. upon George L. Harrison "in recognition of his philanthropic services, his eminence as an authority on sociological questions, and his scholarly attainments." Those who know of Dr. Harrison and his work will concede that the honor has been properly bestowed.

The Rev. Dr. David H. Wheeler, who was editor of the *Methodist* before that journal merged into the *Christian Advocate*, has been elected President of Allegheny College, in Meadville, Pa., and he will take charge on June 23. Before becoming the editor of the *Methodist* Dr. Wheeler was for many years professor in the Northwestern University at Evanston, Ill., and for five years United States Consul at Florence, Italy.

Germany's great historian, Prof. Leopold von Ranke, will be 90 years of age in 1885, but it seems he is getting younger the nearer he approaches the centennial of his birth. Three years ago he began to write an Universal History, not a compendium of modest size, but an exhaustive work of large compass. The third volume has recently appeared. It contains the history of the Roman Empire from Augustus to Constantine, and such a profusion of critical Analectæ, that the publisher was compelled to send forth a double volume, instead of the expected single one. Prof. Ranke resembles his younger contemporary, the Emperor William, in regularity of life, abstemiousness and laboriousness. There is one more similarity between the two princes, their sincere piety.—*Lutheran.*

Items of Interest.

Wild sunflowers grow in Yakima, Wyoming Territory, to the height of 15 feet.

Five boys under twenty years of age are in jail in Portland, Oregon, charged with murder.

A West Point cadet begins with the same pay which a Prussian captain receives after twenty years' service.

The dome of St. Peter's in Rome was whitened recently by a fall of snow, the first snow storm there in 13 years.

A French investigator finds that, in proportion to its size, a bee can pull thirty times as much weight as a horse.

Many of the towns in Massachusetts which voted in favor of license a year ago are voting "No" this year.

The saloon-keepers of St. Louis are preparing to contest the high-license law passed by the last Legislature of Missouri.

A dwelling house adjoining Grace Church, Harlem, N. Y., was transferred recently to the church, for a nominal consideration, by Mr. and Mrs. William H. Jackson.

A women's lodging-house and restaurant will soon be opened in the neighborhood of the Grand Central Depot at New York. The restaurant will be for the benefit of the working girls in the factories around the depot, the lodging-house for women who are temporarily homeless. Twenty cents will be charged for a night's lodging.

During the Protectorate Cromwell had all government paper stamped with a liberty cap. After the Restoration Charles II. wishing to write a letter, some paper was brought to him. He noticed the stamp, and asked what it was. Being told he said, "Take it away; none of your fool's cap for me." This is given as the origin of the name of foolscap as applied to paper.

The play grounds of many of the country schools in England are covered with a hard concrete. The advantage claimed for this is that in rainy seasons the children will not get their shoes muddy. On the other hand, it is often slippery, and children in falling have been seriously hurt by it. The London *Globe* suggests that cinders well beaten down and rolled would form an admirable surface in every sort of weather.

The price paid authors for works of fiction has within a few years seriously fallen off. George Eliot made more than $75,000 by one of her works, and did not receive less than $40,000 for any of them. On the other hand, Scott obtained only $3,500 for Waverly, and Miss Burney was paid but $100 for "Evelina." Literary labor is better appreciated than in the days of Scott but the supply of fiction in our time seems to exceed the demand.

Mr. Edward Atkinson says that it takes ten thousand men, women and children to make the cotton cloth, the use of which is now enjoyed by the people of the United States, who are the best clothed people in the world. If those who did this work were obliged to use machinery no more effective than the spinning-wheel or hand loom, it would require, he computes, sixteen million persons, continuously employed ten hours a day, to do the necessary work.

The census reports of 1880 show that there are three thousand actors and two thousand actresses in the United States. These, with other people employed about the theatres, including supernumeraries and members of the ballet, who depend on the theatrical profession for a living, will easily make a total of fifteen thousand people, who contribute to the support of at least thirty-five thousand others, making a total of fifty thousand persons dependent in one way or other on the profession for the necessaries of life.

Leaving entirely out of the account the (more or less) "justifiable homicides," Chicago has had since the New Year's Day of 1881 sixty-nine undoubted murders. Only one of the sixty-nine murderers has been hanged. Seven died of wounds or took their own lives. Seven are still at large in unknown parts. A fourth of the whole number never got further on the way to the gallows than to the grand jury room. Rather less than a fourth are in prison,—most of them, the Chicago *Times* says, for short terms. While rum is credited with 22 of these murders, we are told that 27 were committed by men who were in their sober senses at the time, as far as drink goes.

The third annual meeting of the managers of the Brooklyn Wayside Home took place last week. This Home is designed for the discharged female prisoners from the Penitentiary. The report was as follows: "When our last report was presented to the public the subject of buying a house was under consideration. After much thought and very careful viewing of the matter on all sides and from all standpoints, it was finally decided to purchase the building we were then occupying, No. 352 Bridge street. The house, a three story brick, with basement and attic, occupies half of a lot 50 feet by 100. We were able to obtain the property for the sum of $13,000, of which $3,000 has been paid, the balance remaining on bond and mortgage. While we have been compelled to make great efforts to raise the amount of money which had been paid upon the mortgage, we have not neglected or lost sight of the work which the house aims to do. There have been with us since last March 249 women; 178 of these have been sent to places of service. Just now we need a laundry where the work which is already so large a source of revenue may be done more easily, expeditiously, and in larger quantities. More than this, we need better accommodations for the women, and room to take more of them in." Mrs. Rawson, the treasurer, reports the receipts for the year as $8,268.94, and the disbursements $8,249.63. Money is very much needed by the noble charity.

Farm and Garden.

Put a teaspoonful of sulphur in the nest as soon as hens or turkeys are set. The heat of the fowls causes the fumes of the sulphur to penetrate every part of their bodies; every louse is killed, and as all nits are hatched within ten days, when the mother leaves the nest with her brood, she is perfectly free from nits or lice.

The common black cherry, regarded as "wild," can be grafted with other and best varieties as easily as cherries usually are. Many of these trees, which produce the poorest kind of fruit, can all be top grafted, and may be made to yield an abundance of excellent fruit. Only healthy trees should be selected for grafting, and the scions should be in the best condition.

CULTURE OF CANTALOUPES.—Regarding a perfect cantaloupe to be among the very highest grades of fruit grown in the world, we cannot refrain when the season comes around to mention how they may be raised with success. Almost every person having a garden of any size should try his hand at it, as it can be done with almost as much certainty as raising a crop of corn. The ground should have a warm exposure and be friable, clay mold not being adapted. The hill should be dug out eight or ten inches, two feet in diameter, and filled with well rotted manure, rich soil and sand—turnpike dirt is excellent as a substitute for the latter. Five or six seeds should be placed at equal distances about an inch in depth, and the hills should be even with the other soil, except the season promises to be wet, when they should be raised. They should be about six feet apart each way, and the plants, when they have passed all danger, should be thinned out to two or three in a hill. The beds must be kept clear of all weeds and grass; and when the vines commence running, they should not be disturbed, as the rootlets connected with the vine and by which it is largely supplied with nourishment will be broken. The ground, as the vines begin to extend, should be gone over with an iron rake, especially after a heavy shower, to loosen it, and give the rootlets a chance to take hold. The seed should be planted at a time of corn-planting.

Sowing round the hill, a few inches distant, early radish seeds, will generally protect the young plants from the bugs, and always will be more or less valuable. Should bugs appear a sprinkle of weak whale-oil soap and water, or of carbolic acid soap and water, will soon send them adrift.

The best variety of cantaloupe to plant in this section is the "Citron," the "Jenny Lind," the "White Japan," and the "Casab." The Nutmegs are too late for us.

There is no reason why all our farmers should not have a patch of cantaloupes for family use. A plot of ground forty by forty would be enough for a moderate-sized family, and if it is not to spare in the garden select a suitable place on the farm-land. They can raise far superior fruit to any found in the city markets.—*Germantown Telegraph.*

Books and Periodicals.

The NORTH AMERICAN REVIEW for May contains nine articles, nearly every one of which discusses some topic or problem at the present moment prominent in the public mind. Senator John T. Morgan writes of "Mexico," and sets forth the considerations of commercial advantage and international comity which are rapidly bringing about a more cordial understanding between that country and the United States. The Rev. William Kirkus, taking occasion from Bishop McQuaid's recent vaticinations regarding the decay of Protestantism, makes a vigorous counter charge upon the papal system in an article entitled "The Disintegration of Romanism." In "Emerson and Carlyle," Edwin P. Whipple discourses with all his old-time keeness of psychological insight and perfection of literary form upon the strangely diverse mental and moral characteristics of those two great thinkers. Prof. Felix Adler offers "A Secular View of Moral Training," arguing that the current skeptical habit of thought demands an independent system of practical ethics, based primarily on observation rather than on revelation. "Communism in America," by Prof. Alexander Winchell, gives very forcible expression to the apprehensions of those pessimistic observers of the trend of events in this country who think that they see in our political and social development all the signs of impending national decay. The other articles are "Affinities of Buddhism and Christianity," by Rev. Dr. James Freeman Clarke; "Woman as an Inventor," by Matilda Joslyn Gage; "College Endowments," by Rossiter Johnson; and "Extradition," by A. G. Sedgwick. Published at 30 Lafayette Place, New York, and for sale by booksellers generally.

The May CENTURY makes appeal to a large variety of tastes. By way of history and adventure there are three illustrated papers: "The Aborigines and the Colonists," by Edward Eggleston, who has made the study of American Indians a specialty, and who brings to light many curious and interesting facts; the first two papers by H. H., on the Spanish Missions in Southern California, entitled "Father Junipero and his Work"—in which a thorough study is made of the romantic settlement of California from Mexico; and thirdly, a paper of great readableness and ethnological value, by Frank H. Cushing, on his "Adventures in Zuni." The illustrations of all these papers have been made with the strictest regard for historical accuracy. By way of personal interest there are three sketches: One of Cardinal Manning (with a portrait which is printed as a frontispiece), written by Mr. C. Kegan Paul, the English publisher and author of a paper on Cardinal Newman which appeared in the CENTURY some months ago; a second, an exposition of Salvini's King Lear, by Emma Lazarus, with a drawing of the great tragedian in this character, made from life by Alexander; and third, a charming light essay by Henry James, Jr., on du Maurier's caricatures in "Punch," and on the artist's relations to London society. With the last are reproduced a number of du Maurier's best drawings engraved anew in America from the original cartoons for "Punch," by permission of its publishers. Apropos of the recent criticisms of American literature and American writing about England, Mr. Charles Dudley Warner makes a retort courteous to his critics in a humorous paper entitled "The English Volunteers during the Late Invasion." "Moral Purposes in Art," by the late Sidney Lanier, treats a theme of wide interest not unrelated to the current discussion of the novel. There is also an illustrated paper on "The Father of American Libraries" (the Philadelphia Public Library) by Bunford Samuel. The practical and suggestive series of papers, by Washington Gladden, on "The Christian Legislator of the "Third Annual Convention," at which it seems many of the obstacles to union c. reports received is an instalment of Mr. Howells's serial, "Woman's Reason"; a short story on in the Rudder Grange series—by F. R. Stockton, "Daughter"; and the first half of a "Pomona" by Joel Chandler Harris ("Uncle Remus"), namely, "At Teague Poteet's."

In "Topics of the Time" are brief papers on "The Effect of Civil Service Reform upon Parties," and "The Appointment of Postmasters," together with the announcement of "A New Departure" in the make-up of THE CENTURY and reasons therefor. The change consists in the discontinuance of the departments of "Home and Society," "Literature," and "The World's Work," the places of which are taken by a new department entitled "Open Letters," which this month contains articles by Oliver Johnson (in reply to Leonard W. Bacon's attack on the Garrison Abolitionists), by Mrs. Dorr ("On Culture in New England Villages"), by Abram S. Isaacs (Will the Jews Return to Palestine?"), and a humorous letter by F. Benedict Herzog, in the character of Miss Pinkie Rosebud, "On the Higher Education of Women." Contributors to "Bric-a-Brac" are Walter Learned, R. H. Stoddard, Oscar Fay Adams, J. A. Macon, and Charles H. Crandall, whose "Plowing" occupies most of the department. Other poetry in the number is by Rose Hawthorne Lathrop, L. Frank Tooker, Richard Watson Gilder, Joel Benton, John James Piatt, and others.

LITTELL'S LIVING AGE. The numbers of the LIVING AGE for April 14th and 21st contain A Few Words About the Eighteenth Century, Nineteenth Century; Miss Burney's Own Story, and The Enchanted Lake, Contemporary; Jonathan Swift, Blackwood; Scenes during the Winter of 1794-5, Temple Bar; Queen Victoria as Goddess, Startling Poetry, The Conditions of "The Grand Style," Sir George Jessel, and Socialism and Anarchism at Geneva, Spectator; and in the line of fiction "Under the Snow," "The Three Strangers," and "The Wizard's Son," with the usual quantity of poetry.

☞ The number for April 7th begins a new volume.

For fifty-two numbers of sixty-four large pages each, or more than 3,300 pages a year, the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the LIVING AGE for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

On Thursday evening, 12th instant, at the residence of the bride's parents, 1725 N. 22nd street, Philadelphia, by Rev. James I. Good, assisted by Rev. H. S. Hoffman, Mr. Harry B. Yerger to Miss Gertrude Stearly, second daughter of Wilson Stearly.

In the Reformed Church parsonage, Alexandria, Huntingdon county, Pa., April 12th, 1883, by Rev. M. H. Sangree, Mr. Elmer E. Fry, of Williamsburg, to Miss Kate M. Hyle, of Yellow Springs, Blair county, Pa.

On the 12th instant, by the Rev. John W. Pontius, Mr. Hugh Resinger to Miss Maggie Armberger, both of Wayne township, Crawford county, Pa.

April 18th, by Rev. Geo. H. Johnston, in Christ Reformed Church, Philadelphia, Mr. William West Dryden, of Baltimore, to Miss Marie Anne Louise Schuessele, of Philadelphia.

Obituaries.

DIED.—At Fairfield, Franklin county, Pa., on the 14th inst., Mr. Jacob Knady, in the 95th year of his age.

He was a faithful, diligent member of the Reformed Church, and was very active until one week before his death. His old Bible and other works in German were his daily companions.

DIED.—In New Britain township, Bucks county, Pa., April 8th, 1883, John Sheip, aged 78 years, 10 months and 28 days.

Father Sheip was an earnest and consistent member of the Reformed Church; the father of Rev. L. C. Sheip, pastor of the Reformed Church at Doylestown, Bucks county, Pa.

In 1847 he was elected County Commissioner of Bucks county. He also served as elder of the Hilltown Church. He was highly esteemed by all, irrespective of creed, as a good citizen, a firm friend, and a kind neighbor. One by one these aged fathers leave us, but their memory ever green cheers us to noble deeds for God and suffering humanity. We laid the aged father to rest near the church he loved so well, on Wednesday, April 11, 1883. The funeral was largely attended by sorrowing and sympathizing friends. His place never vacant in the sanctuary looks forsaken now. Oh how suggestive! He though dead still speaketh. We all do miss him, but we know that our loss is his eternal gain. H. F. S.

DIED.—Near Cavetown, Md., suddenly, on March 20, 1883, Edward Ingram, aged 71 years, 2 months and 14 days.

On the 30th of March, Martha Ann Ingram, consort of E. Ingram, aged 59 years, 29 days.

"The Lord reigneth, let the earth rejoice." The deceased, Mr. Ingram, was a baptized member in the Episcopal Church, but attended regularly the service in the Reformed Church. He was a kind-hearted, upright man, an excellent citizen, and interested in the intelligence and welfare of the community.

Mrs. Ingram, her maiden name Huyett, was by baptism and confirmation a member of the Reformed Church. She was interested in the welfare of the Church, and continued a worthy and faithful member in her communion until she was called, as we hope, into a higher, happier life. The deep sympathy and affection which the entire community exhibited showed the esteem in which the departed were held. May they rest in peace. S.

Acknowledgments.

St. Paul's Orphan Home, Butler, Pa.

(Christmas and Easter Offerings.)

Received from Trinity Ref Church, Scottdale, Pa, Rev A W I Best, $7 00. St John's charge, Rev G A Whitmore, 7 00. Christ Church chge, Adams county, Pa, Rev John Kretzing, 10 00. Landisburg chg, Rev T H Spangler, 7 79. Pleasant Valley Ref Mission, Imogene, Iowa, Rev D P Lefever, 3 00. St Paul's cong, Pleasant Unity chge, Rev B B Ferer, 5 00. St Luke's cong, do, do, 6 65. Emmanuel cong, do, do, 2 37. North Hampton, O, S S, Rev D R Taylor, 5 00. Mrs N Taylor, 1 10. Mrs Mary A Kenev, Alpha, O, 5 00. Mrs I Trebine, O, 5 00. A Friend, from Ohio, 100 00. A Friend, Grace Church, Pittsburgh, 2 00. Jacob Mehrwin, 5 00. Rev J H Prugh, Pittsburgh, 5 00.

B. WOLFF, Jr., Treasurer.
50 Wood Street, Pittsburgh, Pa.

Religious Intelligence.

At Home.

The Methodist Book Concern in New York city made a profit last year of $65,000, ten thousand of which went into the fund for the support of superannuated ministers.

The Presbyteries of the Southern Presbyterian Church have been requested by their Assembly to express their opinion respecting the prohibition, in their Confession of Faith, of the marriage of a man with his deceased wife's sister.

The General Assembly of the Cumberland Presbyterian Church will meet in the city of Nashville, Tenn., on Thursday, May 17th, and be opened with a sermon by the Moderator of the last Assembly, Rev. S. H. Buchanan, D. D., of Little Rock, Ark.

The General Assembly of the United Presbyterian Church will meet in the Third United Presbyterian Church, Pittsburgh, Pa., Wednesday, May 23d, and be opened with a sermon by the Moderator of the last Assembly, Rev. David Paul, of the Presbytery of Muskingum.

The General Assembly of the Presbyterian Church, North, will meet in the First Presbyterian Church at Saratoga Springs, on Thursday, May 17th, and be opened with a sermon by the Moderator of the last Assembly, Rev. Herrick Johnson, D. D., of Chicago.

The General Assembly of the Presbyterian Church, South, will meet at Lexington, Ky., on the same day, and be opened with a sermon by the Moderator of the last Assembly, Rev. Richard K. Smoot, D. D., of Austin, Texas.

The Committee on Public Charitable Institutions of the Massachusetts Legislature last week considered the order relative to religious instruction in prison. It instructs the committee to inquire into the expediency of so changing the law that no minor children in the State's institutions shall be compelled to attend or participate in religious services other than those which have been the choice of their parents. Charles F. Donnelly, member of the Board of Health, Lunacy and Charity, submitted a bill which is substantially the English law passed in 1868. It provides as above, unless the minor, being over twelve, desires otherwise, and also places special restrictions upon attempts at proselytizing by officers of the Board or persons to whom the children are indentured.

The latest report of the Bureau of Education, published in 1882, places the number of students in American colleges and universities at 61,740, of whom 42,338 are males and 19,402 females. The number in preparatory schools of all grades is given as 30,297. In the 142 schools of theology the number of students reported is 5,093; in schools of law, 3,134; in schools of science, 5,100; in medical schools, 9,876. The grand total of students reported in the advanced schools of the country is, therefore, 115,240. The number enrolled as pupils in the public schools is given at 9,781,521, with an average daily attendance of 5,805,342. The whole number of persons receiving instruction in all the various schools of the United States is not far from 10,000,000. This includes Freedmen and Indians—all classes for whom provision of instruction is made.—*Observer.*

Abroad.

Catholic schools in Belgium are announced as having 622,437 children, a gain of 42,000 in the *past two years. It is said that in some places the* public schools are without scholars.

The Moravian Mission on the Mosquito Coast, Central America, reports a wonderful religious awakening among the Indians. Over 400 persons have united with the Church thus far, and others have applied for admission.

At a meeting of the Edinburgh Presbytery of the United Presbyterian Church of Scotland recently a proposition that sessions should be allowed to choose their representatives to General Assembly from any sessions they pleased was carried by a majority of 19 votes to 5.

A movement is on foot in England to devote the old archiepiscopal palace of Croydon to some philanthropic purpose, as a memorial to Archbishop Tait. It was built by Edward the Confessor, and was occupied by the Archbishops of Canterbury for nearly 800 years, Lanfranc being the first.

There are 658,000 Protestants in France. In 1806 there were only 171 Protestant pastors; now there are 850 pastors, 1,250 schools, and 30 periodicals. The Reformed Church has a community of 560,000; the Church of the Augsburg Confession, 80,000. The Wesleyan Methodists have 28 pastors, 18 evangelists, 1 theological seminary, 175 preaching stations.

According to a letter from a missionary in the Island of Pera in the Samoan group, there is now not a single heathen in the island. Missionary labors were commenced there only eleven years ago. During this time the whole island has been evangelized, churches, chapels, and mission-houses have been built at their own expenses, and they are now supporting their own pastors and contributing to the society that give them pastors and teachers.

The total of stated ministers of religion in England and Wales is 36,000, of whom 23,000 are in the Church of England. Every Sabbath 80,000 sermons are preached. There is a stated ministry for every 700 persons, comprising 140 families; a place of worship for every 500 individuals, or every 100 families; and a communicant for about every eight of the population. The annual cost of the various efforts for the social, moral, and religious reform is roundly estimated at sixteen millions sterling.

Apemama, one of the Gilbert Islands, a group of the Pacific Ocean, was formerly inhabited by naked savages. About twenty-five years ago the Bible was translated into the language of these people, and since then missionary labor has been so successful that the island has been entirely Christianized. An agent of the American Bible Society writing from Japan relates an incident which shows that the teachings of the missionaries have taken a firm hold upon these converts. Five natives of the island above-named were found by the American ship Northern Light in an open boat, starving and helpless, 600 miles from their home. Seven of their number had died and been cast into the sea, and these would have lived but a short time longer had they not been rescued. When taken on board the eldest of the group knelt down and gave thanks to God for their deliverance, and all seemed overcome with joy and gratitude. They had a copy of the New Testament and other books with them, and gave abundant evidence of the genuineness of the Christian profession. One of the number, although old and feeble, declined to take brandy when it was offered to him, giving in broken English, this all-sufficient reason for his refusal, "Me Missinery." These interesting waifs have since been sent with a purse of $500 raised in Yokohama, to San Francisco. They are soon to go to Honolulu, and from that point they will proceed to their island home.

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Men's Spring Overcoats; a big stock that takes in everything from the very plain low priced to the finest, from the lightest fancy color to the plain black, from the smallest youths' to the largest of large men's sizes. A commanding stock that every light overcoat buyer must see—if he cares to know the market.

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Five styles of Harris Cassimere Suits, of quiet styles, and in both Sack and Walking Coats, at $16.00. The well-known reputation of these goods speak for themselves.

These fifteen lines are not fragments pulled together for an advertisement. They represent two thousand suits, and goods to make more. There is business in them.

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Class A, in any ordinary business style,	$18.00
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Class C, " " " "	22.50
Class D, " " " "	25.00

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PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, April 23, 1883.

COTTON.—Prices ruled firm on a basis of 10¾c. for middling uplands; 10c. for low middling, and 9c. for good ordinary.

FLOUR.—We quote supers at $3.25@3.75; winter extras $3 75@4 25; Pennsylvania family at $5@5.12; Ohio and Indiana do. at $5.25@6.20, chiefly $5.50@6; St. Louis and Southern Illinois do. at $5 25@6.25; Minnesota clears at $5.50@5.75; do. straight at $5.87@6.50; do. patent at $6.75@7.50, and winter patent at $6@6.90, as to quality, chiefly $6.25@6.75. Rye Flour was quiet, at $3.62½@3 75 for Pennsylvania.

WHEAT.—Sales of 600 bushels rejected red at 95c.; 600 bushels damp white at $1; 5000 bushels No. 2 red in lots in elevator at $1.22@1.22½, with $1.22½ bid and $1.23 asked on call for April, but held ½c. higher.

CORN.—Sales comprised 600 bushels No. 3 mixed in grain depot at 65c.; 2000 bushels steamer track at 65@65½c.; 3000 bushels do. in grain depot at 65½@66c.; 1800 bushels sail yellow in Twentieth street elevator at 66½c., with 66c. bid and 67c. asked for sail mixed April.

OATS.—Sales of 8000 bushels in lots, including No. 2 mixed at 52½c.; rejected white at 53@54c.; No. 3 do. at 55c. on track, and 54½c. in Twentieth street elevator; and No. 2 white at 55c., with 54½c. bid and 55c. asked for No. 2 white for April.

RYE was wholly nominal in the absence of business at 67c.

SUGARS.—Raw were quiet but firm at 6 15-16@7 1-16c. for fair to good refining muscovadoes. Refined were quieter and a shade lower, in sympathy with New York, closing at 8⅛c. for granulated; 8 1-16c. for crystal A, and 8 7-16c. for confectioners' A.

PROVISIONS.—We quote Mess Pork at $20; shoulders in salt, 8¼c.; do. smoked, 8½@9c.; pickled shoulders, 8⅝@9c.; do. smoked, 9½@10c.; pickled bellies, 11½@12½c.; smoked salt bellies, 12½@13c. Loose butchers' Lard, 11¼c.; prime steam do., $11.70@11.75; city kettle refined do., 11⅝@12⅛c. Lard stearine, 11⅛@12c.; Oleo do. 9¾@9⅞c. Extra India Mess Beef, $27, f. o. b.; city family do., 16; packet do., $15. Beef hams, $22@23; Smoked Beef, 14@15c.; sweet-pickled hams, 11¾@12½c. smoked Hams, 13@14c. City Tallow, in hhds., 8½@8 5-16c.; country cakes, 8@8½c.; do., solid in barrels, 7½@8c.

LIVE CHICKENS in demand at 15@17c., as to quality.

BUTTER.—We quote Pennsylvania fresh creamery extras at 30c.; do. firsts, 25@26c.; Western do. do., 28c; do. firsts, 23@25c.; June, 1882, creamery, 10@15c., as to quality, chiefly 10@12c. imitation creamery, 17@21c.; Bradford county new extras, 25c.; York State fresh dairy extras, 24@25c.; do. fair to good, 20@22c.; do. Western dairy extras, best here, 13@15c.; do. firsts, 10@12c.; common shipping grades, 9@10c. Prints, fancy, 34@35c.; good to choice, 28@32c; fair, 22@25c.

EGGS.—17c. for Pennsylvania and near-by extras; 16½c. for Western extras, and 16@16½c. for known brands of West Virginia.

PETROLEUM.—8⅛@8½c., as to test, for refined in barrels, and 10@10¾c. for do. in cases, as to brand.

HAY AND STRAW.—Quotations were $15.50@16 for choice York State, exceptional lots higher; $15 for No. 1, and $12@14 for poor to fair. Rye Straw continued firm at $12.50.

SEEDS.—Clover, 15@15¾c. for new, as to quality. Timothy was steady at $1.85@1.95 ℔ bushel, with sales of 1 car prime at $1.93. Flax was scarce and firm at $1.55@1.60 ℔ bushel.

FEED.—Sales of 4 cars winter Bran on track at $19@19.25.

Live Stock Prices.

BEEF CATTLE were in fair demand and prices were rather easier on all grades, Quotations: Extra, 7⅜@7⅝c.; good, 6½@7¼c.; medium, 6½@6¾c.; common, 5¾@6¼c.; fat cows, 4½@5½c.; slippery do., 3@4c.

CITY DRESSED BEEVES were in fair demand and closed at 8@11c., the former rate for common cows, while Western dressed sold slowly and closed at 9¾@10½c.

HOGS were in good demand at steady figures. Quotations: Extra, 11⅜@11½c.; good, 11⅛@11¼c.; medium, 10⅞@11c.; common, 10½@10⅝c.

SHEEP were in fair demand, and although the arrivals were 5000 head in excess of last week, prices remained steady. Quotations: Extra, 7⅜@7⅝c.; good, 6¾@7¼c.; medium, 5¾@6½c.; common, 4½@5½c.; extra clipped, 6½@6½c.; good, 5½@6c.; medium, 4¾@5½c.; common, 4@4½c.; Fall lambs, 6@8¼c.; Spring do., $4@7 per head; veal calves, 6@9c.

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Spring, 1883,

AT

John Wanamaker's.

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Satins of eighteen colors have come at $1.25. Already we had satins at 75 cents and $1 of about the same number of colors. There is something very singular in the colors of this season; and the singularity shows in satins quite as markedly as in anything.

Gros de Suez (Gros de Londres is the very same) is a fine-ribbed silk with a heavy rib here and there. The effect is rather of heavy ribs made apart upon a flat surface. One of the new silk fabrics, which seems likely to be a favorite. In the new colors, of course; $1.35.

More of the same $1.25 black rhadame for $1.

Next outer circle, south entrance to main building.

We are fortunate in pongee silks. The new tariff is going to let them down a trifle; and we have probably discounted the change. $9.50 to $11 a piece of about 20 yards.

We "sponge" pongees without charge, if the buyer prefers. Sponging takes out a little of the stiffness of the silk, but improves rather than hurts the lustre; but, of course, the object of sponging is to make it unspottable by water.

We have also a most extensive and varied collection of pongee embroideries; up to $8 a yard.

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Handkerchiefs, unless bought with great care and skill, are liable to be half-cotton. Linen ought to mean pure-linen, because cotton mixes with it so invisibly. We never had a part-cotton handkerchief in the store.

Linen lawns ready; all new; and all the designs new, except dots, which can't be new, of course. We stick to small figures, though most merchants will have large figures.

We stick to pure-linen lawns too at 25 to 37½ cents, though almost everybody else will sell cotton-and-linen down to 15 cents. We *will not* sell mixed cotton and linen, except at extraordinary prices. There's a good deal of satisfaction in having things true.

Outer circle, south entrance to main building.

Spring dresses ready-made, of flannel, cloth, miscellaneous dress stuffs and silks, low priced dresses, are ready; down to $6 for the very lowest; and that is very similar to one that was much liked at the same price last year.

1301 Chestnut, second floor. Take car in 1306.

Large plaid cotton-and-wool dress-stuff, such as always costs 50 cents a yard, is here for 25 cents; 40 inches wide; fifteen patterns. The colors and patterns are satisfactory; and there's nothing whatever in the stuff to call for such a price. If we sought to get full value for everything regardless of cost, we should sell this at 50 cents. We don't.

Fourth circle, Thirteenth-street entrance.

Silks—An advertisement ought to say what a salesman ought to say; but a salesman has the advantages of having his hearer before him, and of having his topic chosen for him. We may choose the topics that you, the reader, care nothing about and we may say what you know already.

Trade here is more of a medley than anybody outside knows. We have need of more varied goods than anybody outside knows. Silks are as various as anything can well be. We try to have every sort that anybody wants.

If you ever want to see Hamburg embroideries at their best, now is the time, and here is the place. We are more than satisfied with the collection that has been gathered.

Next outer circle, City Hall square entrance.

We sell:

Silks,	Muslins,	Furs,
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Dress Trimmings,	Cloths,	Toys,
Gentlemen's Furnishing Goods,	Upholstery,	Zephyr Embroidery Materials,
Ladies' and Children's Underwear,	Piano Covers,	Gloves,
Corsets,	Carpets, Rugs, etc.,	Handkerchiefs,
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Shawls,	Antique Furniture,	Toilet Articles, Perfumes, etc.,
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Haberdashery,	Millinery,	Silverware,
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Embroideries,	Shoes of all sorts,	Paintings, Engravings, etc.,
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